

*Some Notes
and
Reminiscences*

(A Guide to Bliss)

by

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P r e f a c e

How vast is the universe and how infinitesimal is this earth, yet how mysterious that even the greatest of men—the sages, the philosophers and the thinkers—have felt bewildered and baffled at the complexities of this tiny world of our ! Contemplating in this strain from time to time I was struck by certain thoughts on national and international problems In May 1947 I decided to publish these in the form of a book and the result is this volume Some of the views expressed here in connection with the political condition of our country then have been rendered out of date since the announcement of June 1947 and the events that followed Yet neither do I feel that they have lost all interest nor do I consider it proper to alter them now If these thoughts could render even the least assistance to the political thinkers and statesmen of the world in framing a constitution for a One World State, I would consider myself fortunate

R. D

Preface to the second edition

The first edition of this book, which was well received by the readers, has now exhausted. The present is not the proper occasion nor do I have any spare time at the moment for attempting to record a detailed narrative of the events which have occurred since the publication of the first edition, or to express my views. But I have appended some material at the end of the book which contains something very important and valuable for the readers. I am having the same old edition reprinted, with this addition, after making minor corrections. Barring one or two instances, whatever I had prophesied about the political and national situation of the country was truly reflected by Destiny on the silver screen of Time. Since this book was written radical changes have swept over my personal circumstances, in my trend of thought, in the whole world, in Bharat Varsha, and in the political conditions all over. Even so, this book still retains its own importance.

When a person takes only sweet, sour, spicy or saltish food, he does not enjoy it so much as he would if he alternates sweet, sour and spicy with one another. Similarly, the articles in this book would not be enjoyed much if they had been arranged in the conventional order and it is for this reason that they have been set in such a way that the life-sustaining drops of nectar that are contained in them may all be scattered and spread over so that the interest of the reader may not get insipid and that he may appreciate them more by seeking them at random places and his desire to read the book may be sustained. This book should not be read like a novel. One should read and endeavour to act upon each and every one of its principles throughout his life and the more he does, the more peace and happiness will he derive from its nectar. The pleasure so derived cannot be expressed in words, just as the taste of a mango cannot be described in words but can only be realized after relishing it. It is, therefore, my humble request that all should read this book over and over again.

In the precepts contained in this book the reader will not find any beginning or end. Whichever page is opened, one will find in it the drops of nectar, the craving for which will remain with one for ever.

RAISON D'ETRE

PRICE OF THE BOOK

Let the reader seriously ponder over the fact that in this mortal world we get permanently separated from our friends, brothers, wife, son, father and other relatives, howsoever near and dear they may be, never to meet again like the passengers of a railway train or an aeroplane who come together and shortly part to take to their different ways, or like the bits of straw that float over the current of a stream and meet momentarily and then scatter for ever. In the same manner, we have not the slightest recollection of our previous births in which we had had millions of friends and relatives, whom we had loved and cherished in our hearts, but who are no longer our own. Even our physical body, for the maintenance and fitness of which we strive to earn a livelihood by all means, fair or foul, just or unjust, is not a permanent abode of our soul. We shall have to quit it sooner or later. It is, therefore, desirable that we should devote a few moments in the morning or at bed-time to calmly think over the questions "Who am I? Whence have I come? What is my destination? What is the aim of my life? What have I done to achieve that aim?" And then, if we find that we have done nothing towards the fulfilment of our aim, we should make a firm determination now to do so. This would not only be a source of great inspiration and satisfaction to us, but would also obliterate all sorrow and grief within us giving rise to divine happiness and bliss, no matter whether we are rich or poor.

This booklet is intended for the benefit of my fellow-beings. Whatever good they may find in it, howsoever small that may be, they should accept it, for that would surely bring them happiness and peace of mind. And whatever appears to them disagreeable and unacceptable, they may leave it and, in all magnanimity, excuse me for my shortcomings.

This book is distributed free of costs, but if any person hesitates to take it free, he may pay Rs 2 50 nP which will be sent to the Charity Trust.

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Written in May 1947

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PART I

Some Notes and Reminiscences

I am narrating a short history of the course and connection of events which stimulated my mind and shaped my career, placing me where I stand today. My ideals as given here should offer clues to all those—my family members, relations, friends, acquaintances or of the public, who may be interested in knowing me or carrying out my wishes. If on any occasion, in the years to come, the members of my family in the matter of carrying out my ideals including the Charity Trusts under their guidance, fail to agree in deciding a particular line of action, my advice to them is that, discarding all controversy and doubt, they may usefully refer to the relevant paragraphs in this volume which may bear on the specific issues.

As a child, unlike other children, I was neither given to play nor was I fond of stories. Romances and novels generally had no fascination for me in my youth. My schooling had been almost nil, but I read religious books abundantly, so much so that while a lad in my teens, I drank deep in the Vedantic lore and was convinced that Advaitavada (Monism) with simple and practical life was the ideal, and best interpretation of life. I was, however, tolerant of other creeds and beliefs, all of which inspired reverence in me and I instinctively felt that they converge towards but one goal. I had an insatiable desire to find out what bliss is, how miseries arise and what are the means of subduing them. There was an urge within me to dedicate my life and being to the elimination of human miseries.

Even now-a-days, notwithstanding my vast business engagements, I find time for hours and hours to devote to the study of the Vedanta and it is to this that I attribute the habitual composure of my mind which has enabled me to remain often, though not always, unperturbed, and to retain my composure even at the deaths, at different periods, of three of my newly-born sons. This has been practicable because of my conviction that whatsoever

is to happen will happen conducing to the good of all, and that death is like a mere change of dress and there is no death of the Soul—the Eternal One. I not only believe but have full faith and implicit confidence that I shall die peacefully with a smile on my face—an enviable state unattainable by ordinary human beings. Many a time, especially when in trouble, I have committed sins, which ordinary persons would have perhaps hesitated to do. So I know that it is easy to find fault with people, but when in trouble, man can do anything and should not be criticised, particularly by those who, in trouble, have themselves fallen victims to such acts. I may also say that not once, but many a time, I have done good to those who did serious wrong to me without provocation or injury to them. I can say without hesitation that I consider all as my friends and I have no ill-feeling towards anyone, be he even a heinous criminal. If ever ill-feeling entered my mind it was only temporarily. Such is my life—peculiar in both right and wrong doing. No one knows or would believe except myself and God—that in respect of forgiveness the record of what I did or refrained from doing, would surpass even those of the saints who are worshipped as idols of forgiveness. This may surprise even those closely associated with me. The spotlessly pure life led by my revered father, and the examples of noble living left by my forefathers made an indelible impression on my mind. My great-grandfather, who was one of the wealthiest men of his time, stripped himself of all earthly possessions and voluntarily adopted the life of a poor man, just to have a foretaste of those joys of poverty which are ever denied to the wealthy. My career was greatly influenced by my associations with the late Seth Baldeo Dasji Dudhwawala, an uneducated saint but one of the wealthiest merchants of his times. He was my senior partner in business and bore paternal affection for me. He also started his life as an ordinary man on Rs 25 per month and gradually rose to that eminence. I intend writing in detail about him in my autobiography, but two great lessons that I learnt from him are worthy of mention, *viz*, to do good even unto those who have harmed me and to see goodness in evil too. I believe that everything has sprung up from Him who is the perennial source of Truth, Beauty and Goodness and though at places the dark and evil forces may becloud our vision, making it dim and misty, the goodness of the Creator is ever present in

his creations—particularly in Man, who is his own reflection. There is no man without nobility of divine virtues inherited from Him, as all creation is but an impress of His Supreme self. We have only to seek and find it. Even the deadliest Snake confers blessings on humanity by inhaling the poison from the air and thus purifying it for our benefit. Whatsoever goodness I have in me, is the result of what I learnt from Seth Baldeo Dasji and inherited from my forefathers. So since my early days, I learnt the great lesson that I should always do good—also to those who had wronged me even hundreds of times—and I should search out my own shortcomings before I start finding faults in others.

My intimate and long connection with Bhai Hanuman Prasad Ji Poddar (Editor of the Religious Monthly, *Kalyan*) and our mutual affection is worthy of mention. I attribute my courage to the fruition of efforts made in my past lives, to my long association with my maternal uncle, Seth Motilalji, who, in my early years, cared for me as for a son, and to what I have inherited from my venerable mother, who always stood by me in times of trouble and infused patience and courage in me again and again throughout my life. Today she is an old lady over eighty, she gets up at four o'clock in the morning and usually has her dip in the holy Ganges. She has such a forceful personality that all members of my family, including myself, hold her in awe and reverence.

My brother, Jaidayal, in his youth, followed me in weal and woe alike, like a shadow ever ready at my word even to jump into the fire. My affection for him is more paternal than fraternal and he always reciprocated it with the same warmth. But today I find that he and others have not the feeling of implicit devotion to me as they had before. Maybe, it is due to change of circumstances, maybe it is due to some misunderstanding, or maybe it is through my own incorrect reading that I find it so. Every man thinks that he is right and appraises himself according to his own tenets and notions, and when any factor or factors change the outlook, the resultant summing up is different. But nothing is unchangeable and one's thoughts are constantly in the process of modification. Goodness assumes the shape of evil and *vice versa*, though the latter is rather difficult to achieve. Nevertheless, it is an undeniable fact that rarely does one get such a devoted and simple hearted brother as Jaidayal, who is not tempted by money.

My eldest daughter, Rama, who is now grown up and is of an independent disposition, was my solace during my hard times. Even on occasions of dire difficulties I spent much money on her education, to the point of borrowing with great difficulties, so that she was brought up like a princess. Shanti Prasad, my son-in-law, joined me immediately after his marriage with Rama and he has been with me from the very beginning of my industrial career. Shanti Prasad has been more than a son to me, and there was a time when, he, along with my brother Jaidayal, were my left and right hands. Between the two is divided the arduous task of managing the Dalmia Jain Enterprises all over the country. I cannot close this account without referring to my late wife, Narbadadevi, who died about the age of sixteen, yet my head bends down in reverence for her noble character.

Wisdom does not come as a consequence of knowledge nor does far-sightedness. These are special gifts bestowed by God on the selected few. I have personally observed that some uneducated persons are wiser than the highly educated. I do not mean that education is not entirely beneficial. Knowledge does sharpen our intellect, but only, if it is real. Except Durga Devi all my present wives are highly educated in English or Sanskrit, but Narbada was not educated at all. But I feel now that it would not be wrong to say that my well-educated wives having their own merits cannot equal that sixteen-year old, uneducated Narbada in wisdom, forbearance and self-sacrifice.

In my reckless impudence, I often beat her and though innocent she calmly tolerated it. How changing are the opinions of people can be imagined from the fact that I was then a staunch believer in the Purdah system and she observed it fully. But I wanted her to achieve the impossible. Being extremely poor, we had rented at Rs 13 p m, a room hardly capable of accommodating four beds. To the south of it, was a small verandah which could contain only one 'takht' (flat wooden cot), used by grandmother. Necessity had made us convert one room into three. The middle portion was occupied by father and mother, together with the younger children. Another small verandah, hardly capable of accommodating one cot, was used as a bedroom by Narbada and myself. Being open on the north, practically no air came into the verandah (for air comes from the South in Calcutta). We could afford no electric connection and Narbada, to-

wards whom I was very cruel, used to fan me to sleep with a hand fan, till 12 or 1 or even 2 o'clock in the night

I wished that her forearms should be fully covered by the fall of her 'sari' while she was cooking, so that not even her bangles were visible. This is impossible even in ordinary movements and specially so in preparing 'Chapatis'. Yet she used to try her best to satisfy my idiosyncracies. If in my presence, any portion of her arm was bare and visible to father, even for a minute or two, I could not tolerate it and used to pinch her with my nails. But never did she mention my misbehaviour to my mother, who loved her immensely, or to her own mother, who is still alive, and recently when I asked her, she showed her absolute ignorance about those incidents.

There are hundreds of stories in our Puranas (religious histories) about the devotion of wives to their husbands, yet what she did for me hardly finds a parallel even in legend. But for the loftiness of her ideals, I would have once committed a grave sin of which I shall make a clean avowal so that the example she has left behind may shine as a beacon and inspire our women. It is with a sense of great shame that I confess that in my younger days I thought of doing an act of great indiscretion. I was infatuated with passion for a woman who was distantly related to me. Shamelessly I proposed Narbada—the victim of my boorishness and inhuman cruelties, an ungrudging servant in my poverty, yet greatly devoted to me, having made service of her husband the one duty and principle in life, to arrange a meeting with that lady. Not considering whether it was right or wrong and thinking that her supreme duty was to obey me, she lost no time in getting friendly with that lady and persuaded her to agree to my beastly proposal. This was too much for me, my infatuation withered away in the refulgence of my wife's greatness, like a torn leaf in the sunshine. Amazed at her ideal of duty and sacrifice, I felt penitent and despicable. I dared not look at Narbada—the simple unlettered girl—who used to observe 'purdah'. She looms large before my eyes and I often ask myself as to what it was that I could have done for her, for in comparison to her, I look an abject, lowly creature.

The question may arise whether it is the duty of a wife to save her husband from sin or, by passively obeying him, she should let him fall into an abyss. To save her husband from sin

is undoubtedly a very lofty ideal for a wife. But there are two paths of duty for all human beings—the general and the particular. For one who follows the former, the ideal is to save the beloved person from sin, but if a daughter has taken a vow of serving her parents or a wife her husband even at the sacrifice of her ideals, she need not follow the general path. There are even precedents when a wife in obedience to her husband's wishes agreed to have illegal connections with strangers, and by the power of penance and force of her personality the persons were entirely changed and the sinful atmosphere became sacred, and even if she committed such acts, she was reckoned among the most chaste and dutiful of wives. That is why great souls have observed that the path of duty is mysterious. I could not realise this greatness of Narbada then, but now, when time and again I remember it, I feel perturbed. In my autobiography, I propose to give fuller details of many incidents about her, more wonderful than miracles—generally considered incredible and rarely observed these days.

In my life, if there has been a feature more conspicuous than any other, it is a feeling of restlessness. In my youth I was never satisfied with my material and spiritual achievements, and I often found that directly one ambition of mine was realised another immediately took its place, leaving me in pursuit of an ever-receding goal. It has been so practically in all the spheres of life.

I feel that I have often been misunderstood. At a later age, I have been considered a worldly man, engrossed in the flesh and insensible to the urge of the spirit. But having probed deep into the inmost recesses of my mind, I have analysed those impulses which motivate action and I find that an unmistakable undercurrent of spirit has pervaded my being and it has never dried up; though, choked temporarily with the dross of matter, it has often thinned out. I have married many a time and I feel that according to present-day ideals, as one holding an important position in the eyes of the public, I have not set a good example. Had the object (unknown to others up till now), which prompted me to this act, been fulfilled, I would have had satisfaction. I believe that in spite of the example, open as it is to criticism, I have not committed a sin or done anything against Hindu Religion and historical conventions. I may write a book on this subject to warn people against polygamy, which is undesirable unless very

special circumstances demand it I have brought trouble on my head with my eyes open. But these troubles have had a salutary effect in my case, as they have taught me great lessons in patience and forbearance, and I feel that there is good in everything, though apparently it may look harmful I consider these troubles as dumb bells, for spiritual exercise to purify myself

Facts are stranger than fiction, as fiction at best is a mere imitation of facts Several times, I have undertaken adventures more daring than those of fictitious Robinson Crusoe and imported extreme disturbances and still there is no end to it I could not have sound sleep nor could I sit idle nor enjoy rest, until some new pursuits were undertaken or contemplated Possibly I can live for days without food, but I cannot live without reading, meditating or concentrating on the Vedantic philosophy—the essence of all knowledge Others, especially the wealthy, are not given to such study, but this has been my all—my joy, my health, and my business I have read thousands of books in Hindi, English, Gujrati and Bengali and a few in Sanskrit which have often given me peace ever since my childhood, in the stormy periods of ups and downs in my domestic and business life

I am a firm believer in astrology and consider it a perfect science based on correct principles From my personal experience I can say that the movements of the earth and planets control the destinies of all the creatures in this universe, and this has been my belief since my early days I have seen a portion of a Sanskrit book, entitled Satya Sanhita, written in Grantha script on palm leaves, said to be the work of Satyacharya, one of the Gurus (preceptor) and ministers of King Vikramaditya This contains the life history of many members of my family and of others, not all but many details mentioned therein have come true

Soon after father's death, when hardly 22, during the first world war, I was financially very hard hit, being a defaulter, I was despised and condemned as a criminal in the business world I had heavy responsibilities to shoulder To support a family consisting of my old grandmother, mother, brother, three sisters, besides my wife and myself was quite a heavy burden for an uneducated, indebted and ostracised young lad of 22. I was not considered worthy of trust even for a paltry amount of five rupees by my relatives, who refused to advance me as a loan even

this small sum I knew that I was more sinned against than sinning. But this was not their fault. It was that Omnipotent Time that was at work, which can, at any moment, raise a slave to kingship and deprive even an emperor of his whole kingdom. I did not then clearly realise, as I do now, that it was an immutable Fate that was working—and working according to some method.

As the old adage goes "Hunger drives people to the Astrologer and the over-fed run to the physician," I went to an astrologer, Pt Motiram Biala of Fatehpur (Jaipur), a personal friend of mine—a man of pious and saintly disposition. He asked me to show him my horoscope. After studying it he said, with a kind smile, "My dear friend, you will get one thousand rupees in the sub-period of Budh (Mercury) after one and a half months." I said, "I have no credit in the market and people have no faith in me, then how on earth do you think this can come true?" He assured me again but I was not ready to believe, so he wrote a note prophesying that I would receive a lakh and signed it, emphatically asserting that I would certainly be getting that huge amount. I was astounded. Having no hope of getting even a thousand rupees—which I would then have considered a miracle, a thing of Utopia—how could I possibly hope to get one lakh? So, forgetting all about it, I went back to the world of my miseries.

Although I do not claim to have complete faith in God, which is very difficult to attain and seldom found in this world, yet from my very childhood I had developed a kind of faith, however faint and vague it might have been. Ram-Nam has had very great charm for me, and in those days of trouble, it had become so easy and natural with me that while eating or drinking or even in the bathroom, I was always chanting that pious name or reading the Ramayan of Tulsidas, so much so that even when not conscious, as in a dream, I was heard reciting it.

All of a sudden one fine day, I received a cable from one of my agents in London, informing me that silver would go up. With that cable I went to the market and entreated some businessmen to do some business on my behalf or at least to utilize the information in any case, even for themselves. But who could attach any importance to the statement of a "persona non-grata," as I was, in the business world? Nobody paid any heed to me.

Strange is the irony of fate! Today I find people anxious

for my advice regarding any business, merely because, I am now considered to be a successful and rich businessman. But who is really a rich person? Not one who has a large bank balance, nor one who controls big business or large property. Richness, in reality does not reside there. It resides in a large heart, a heart which is full of the milk of human kindness, found in greater measure in the poor than the rich who, keeping faith in wealth more than in God, forget, in their vanity, the virtues of piety, generosity and charity.

To revert to my story. Distressed, though not fully disheartened, I again went to my friend—the wealthy astrologer, who had been extremely courteous and gentle towards me. Showing him the cable, I told him that if I did my own business and there was a loss, which I could not then bear, I would lose Rs 50 p.m., that I used to get as commission—my only source of income, with which I had been supporting my family. He agreed to purchase silver worth £7,500. I told him that I would be getting about Rs 100 as commission. As I had no resources, on my request he also paid me Rs 10 for sending a cable to London. Not in a position to hire a tonga I boarded a tram, hurried to the General Post Office at Calcutta and despatched the cablegram. The incident is about thirty years old, but even now, whenever I am reminded of that night, the whole incident is unrolled like a film on the canvas of my mind with all its details and vividness.

But misfortune seldom comes alone. I used to take a dip daily in the Ganges, early in the morning. The following day, while going for my bath, I met a messenger sent by the astrologer, who conveyed to me the message that Panditji would not like any business to be done on his behalf. This message from Panditji stunned me.

So, forgetting my bath, I immediately ran to the astrologer and with pathetic entreaties wept so bitterly before him that tears trickled down to my chest. But the Pandit was adamant. 'Inscrutable are the ways of Destiny!' The astrologer who had predicted such a bright future for me was unable to believe himself.

Though generous and sympathetic towards me, Panditji had been convinced by some of his friends, that being resourceless, I was playing a trick by taking advantage of Panditji's trust in

me and that I would not purchase any silver whatsoever but would keep him under the impression that I had done so, and if the market went up, I would not give any profit to him, while in the event of a fall in prices, he would have to pay. Under the circumstances, it was not unnatural for Panditji to believe this story. Reluctantly assuring him that he would not be held responsible for that transaction, I left him in despair and went straight to the Ganges. I used to perform my 'Sandhya' and 'Gayatri Japa'—the most famous and powerful of the Hindu Mantras (prayers)—standing in the Ganges water. That day I performed Gayatri Japa with greater earnestness and for double the time. On my return home, I received a cable informing me that the transaction had been completed; but, contrary to expectations, the following day there was a fall in the market and there was a loss of Rs 3,000. Being unable to pay this sum, I did not square up the business and waited on God's mercy.

There is a silver lining behind every dark cloud and, observed with a correct foresight, it becomes clear that whatever God does, is for the best. All this may sound fatalistic rubbish to many but I believe that since God is all goodness and purity, no evil can emanate from Him, although we the mortals, with blurred visions and limited faculties, are not in a position to comprehend all this. Life moves according to certain preordained laws. After two days, the trend of the market became favourable and had I squared up the business then, I would have got about Rs 4,000 as profit.

Human memory is very short, particularly about adversity. Forgetting my past very quickly I became ambitious for more and more. I stealthily took out the only ornament left with my wife, Durga Devi, and without her knowledge mortgaged the same for Rs 200. As a devoted wife, she would never have objected to it, yet I had not the courage to ask her, because, though a young girl of seventeen, she had always bravely and calmly shared with me my distress and adversity, and for this act I consider myself morally guilty of a kind of theft.

This money all the more stimulated my ambition and I at once sent a cable to another Agent at London to purchase silver worth £10,000 and, a few days later, my profit rose to Rs 20,000. On the strength of this estimated profit, I again purchased silver from the third agent and then again from the first one and then

from the second and so on By this process my profit went on increasing

I was in a peculiar mood in those days In my saner moments I likened myself to a rubber balloon, which goes on inflating when more and more air is pumped into it, till at last it bursts A young lad, with no sympathisers as I was, I could not find any one before whom I could open my heart At last, I could not check myself and divulged my secret to my mother, in the presence of my wife, but only partially My mother, a noble and wise lady, advised me to be contented with only that amount and cautioned me always to bear in my mind the saintliness of my father, and asked me to square up my business She has throughout my life advised me not to jump into difficulties, nor to crave for more money She assured me that I could live with peace and comfort on Rs 50 p m, the interest I could get on investing the estimated profit of Rs 10,000 When I told her that my profit would be Rs 20,000 she observed that money earned, only with honest and earnest labour, afforded the greatest satisfaction By her frequent and timely advice she has all along been restraining me from falling a prey to avarice, discontent and selfishness Such pious and noble souls are very rare

Now my estimated profit had risen to about Rs 75,000 While musing over it again and again, I suddenly became apprehensive of an unfavourable trend in the market, and went to the office of my uncle, whose father and my grandfather were real brothers I still remember that period vividly My uncle's office was hardly 5' by 5' yet at that time he was considered to be a well-to-do person with a flourishing business Keeping some margin in hand, I told him that I had done some business in which my profit would be Rs 50,000 He did not believe me but still told me that even ten thousand could make a person live comfortably for his whole life and advised me not to crave for more Quite unlike the present times, commodities were very cheap then and one could live comfortably on a small income At one time he had refused a five rupees loan to me!

A comparison, between the present high soaring prices and those prevalent in medieval India, clearly indicates that people were very prosperous and happy then, even though not possessing wealth as reckoned today, because the commodities of daily use were very cheap and any man could live comfortably on a meagre

earning Butter which is not easily available at Rs 4 a lb these days, was sold at 20 seers or 40 lb per rupee for centuries before the advent of the British in India This shows a 160-fold increase in prices, while wheat and other foodstuffs at present indicate a fortyfold rise Then the village folk considered it improper and sinful to sell milk which was freely served to the guests, strangers and beggars alike, because the cow was considered sacred and never slaughtered The present enormously disproportionate rise in the prices of commodities has hit the middle classes very hard, specially the literate service class which is feeling pinched and squeezed in narrow circumstances

Though, as one associated with business from my early childhood, I had handled quite big amounts but all belonging to others, and never my own, to spend as I liked So I wanted to have at least a glimpse of my own money cash in hand Being ambitious and precocious, I did not like to square up the business but took a peculiar course. I instructed one of my agents to sell some silver and square up the business outstanding with him and asked another one to purchase the same quantity of silver on my behalf. In this process I had only to pay the extra commission

Destiny was smiling at me, but people were entirely ignorant of all this To them, I was still the same, unreliable defaulter As fate would have it, my cable got mutilated in transmission and my agent asked for fresh instructions and did not sell my silver But the other agent purchased silver on my behalf as directed Without any effort on my part, my commitments for the purchase of silver increased The market went up still further and my profits rose to over a lakh and a half. Being too young and inexperienced, I directed all my agents to square up my business in full I did not then imagine that selling such a large quantity at a time may considerably reduce my large profits in the event of the market going down But as the Hindi couplet says—

*“Whomever the Lord protects, none can dare harm,
Not a hair can be bent, let the world arm”*

During the first world war there was a great demand for silver in London and my whole stock was very soon absorbed in the market, leaving me a profit beyond my expectations—to the extent of Rs 1,56,000

In my narrow circumstances, I could never dream of possess-

ing even a thousand rupees at one time But fate had thrust, so to say, this enormous fortune on me I had struck the iron while it was still hot for a delay of even two or three days would have reduced my profits by one half

I knew very little English then, and did not know what to write to London to get my money I simply cabled 'send money' instead of 'remit money' The three agents remitted the money to three different banks and I opened an account in each one of them

The system of appointing Munshis in the Banks was in vogue then and they used to report on the financial position of businessmen I developed friendly relations with one such Munshi in one of the Banks, who had reported a favourable reference from a London agent about me on a previous occasion, and had been instrumental in introducing me to the English Agents I felt obliged to him and wanted to pay him Rs 5,000 Like all other Munshis, he was a man of ordinary means and was accustomed to getting two to five rupees as 'Bakshis' from the businessmen on the 'Holi' or 'Diwali' festival and felt satisfied Had I directly offered him that amount, possibly his heart would have failed to function He was running a small business shop and I simply asked him to invest that amount in his business as a loan from me Later on, I told him to consider the amount as his own

From the Bank, I went straight to the silver market, where I had been condemned as a defaulter and where I was indebted to the extent of about Rs 30,000

Verily it is said that the poor will inherit the kingdom of God Poverty and adversity purify our soul as if by magic, making us sympathetic, chivalrous and generous, even beyond our capacity. I was ever ready to help the needy, in every manner possible, even at times by paying all that I had and by incurring debts over and above that, unmindful of my own essential needs and the consequences thereof

Many a time, while striving for some definite purpose such as paying the decretal amount to my creditors, I met persons in need of money, say, for the marriage of their daughters I then and there paid them whatever I possessed and reached home, full of satisfaction for having helped the needy but also with anxious thoughts as to how I would manage to satisfy the decrees of my creditors

During the civil disobedience movement, I had no money but I did not shirk from helping the Congress liberally, particularly in Bihar, by incurring debts. This I did but not without suffering humiliation. Once I was at Wardha with Jammalalji, Gandhiji remarked that I had lightened his burden at least for Bihar by paying the money for the Assembly election there.

But selfless sacrifice has greater value before God than big charities from rich persons. The method of evaluation of money is strangely different in the Supreme Court of God. A charity of ten rupees by a poor man is reckoned higher there than donations worth lakhs by the rich.

One of my distant cousin partners, being also indebted to the same extent, had absconded. I also offered to pay his debts whatever the amount, though I was not legally responsible for them. Every one present there began to laugh and none took me seriously. They could not possibly believe that an erstwhile defaulter could all of a sudden amass that fortune. How vividly I recollect the whole incident even today. I heard people making all sorts of remarks about me. One of them was heard whispering that, a scion of a noble family, just orphaned, I had suddenly turned crazy, and hence all those strange offers. Others said that money could not have rained over my house. For them it was more or less a miracle. But events look miraculous only to the ignorant and to short-sighted people and not to the wise for whom all the phenomena in the world, being creations of nature, are ordinary events, because the wise understand the reality of things.

If, at all, there are miraculous things in this world, the greatest of them are. How a millionth part of a drop of semen develops into a child! How the embryo lives in the Womb secure and fed by Nature? How crores and crores of human beings possessing similar organs produce different effects?—the tongue, the mouth, the teeth and the throat—vocal organs are common to all human beings, yet how strikingly varied are the voices produced! Having given our hearts away to mundane and sordid things of life we have no time left to see the miracles daily wrought by nature all around us.

We the ignorant, vain and ungrateful creatures of the world, bewitched by the flashes of our own artificial creation—the so-called marvellous discoveries and inventions of modern science,

which are new and extraordinary only because we have known them now (although these always existed in Nature) arrogantly aspire to defeat Nature by means of scientific experiments with heat, light, and electricity—given to us by the same nature. With all our modern scientific progress, including the much-boosted atomic researches, can we ever dream of attaining the skill that is needed for creating a tiny plant, let alone the other mighty forces of Nature? Nature is vast and man is but a puny creature. So let him not fritter away his energy in subduing the tremendous forces of Nature, but even the most eminent scientist with sincere modesty should say, like Newton, that they are “only collecting pebbles on the seashore”

Coming back to my story, I was all the while sincere about my offer and suddenly there came one Seth Harzimal Soman to the market who disclosed that the Manager of some bank had informed him that I had received a large amount of money from London. Creditors present there pounced upon me in indecent haste like vultures over their prey. Not even caring to check their legitimate dues I paid them whatever amount they asked for. Thus I cleared off my own debts and those of my cousin.

My late father used to carry on business in partnership with my maternal uncle, to whom he had become indebted for some small, doubtful amounts. On the advice of my generous mother, who had insisted that a debt, if demanded by uncle, whether right or wrong, must be repaid, I cleared off all my dues. My uncle became very affectionate towards me and insisted that thenceforward no marriage of his sons would be performed without my whole family participating in the festivities.

Bewildered at my sudden affluence, all sorts of surmises about my wealth were being made. In those days one lakh of rupees was considered a big amount. Some people thought that I had been blessed with a Derby sweep, others guessed that I had got some hidden treasure, and yet others hinted that I had won all my money in gambling. Hundreds of such fictitious stories spread like wild fire throughout Calcutta. Such is the metamorphosis that wealth brings with it.

And how quickly does a man of riches forget his days of adversity! The thought of remembering God with constant, undiminished fervour could remain intact hardly for a month or so. After which God was replaced by Mammon, both cannot be

served together. After having paid all my dues I had about Rs 95,000, quite a considerable amount in those days. Now people started to rush into my office and suddenly innumerable relatives of mine cropped up like mushroom growths—each calling me his own near and dear one.

But what is the real nature of this wealth? Is it not all ephemeral and illusory? Like a poisoned sweet dish, it allures every one round the table, is very pleasing to taste, but ultimately causes death. It is worse than snake-bite, which kills a man only once and that too instantaneously, but this wealth throws one into a whirlpool of good and evil actions making him, so to say, take birth and death again and again.

Now I turned towards my astrologer friend whom providence had directed as if to sympathise with me in my troubles and predict my future so correctly. I paid him Rs 5,000.

God fulfils Himself in many ways and at times even hardship is a blessing in disguise. If the soft hearted astrologer had not turned hard like a stone, I would not have been able to earn a large fortune. The same astrologer after predicting my future forgot it altogether or had no faith in his own prophecy. Likewise, most people in this world either foretell and forget or predict without any conviction.

Hundreds of such surprising incidents, and many still more curious, occurred in my life and the process is still going on—an account of which might run into many volumes. Possibly I shall refer at length to these in my autobiography. Such recurring ups and downs, prosperity and adversity, victory and defeat, glory and ignominy, have been for me like the changing scenes in a drama, with the creatures of the world as actors, each playing the role assigned to him by God, the Supreme Director, for Whom all roles are equally important. Strange and mysterious has been the course of my life, ebbing and flowing yet always active and moving and essentially human. At times, I imagine this universe as a big university with all its human beings as students, constantly acquiring knowledge through their own practical experiments.

As night follows day, misfortune again overtook me. After a few months, I lost all my earnings and became penniless, yet I had credit in the market, and managed to form a syndicate in partnership with my maternal uncle and some other influential

businessmen during the first world war We cornered all the silver (worth crores) available in the country and hoarded it in Calcutta and Bombay We were in immediate need of over a crore of rupees in cash, but still were short by ten or fifteen lakhs That amount could not be arranged even by mortgaging our silver and agreeing to pay 10 per cent to 12 per cent interest We were on the horns of a dilemma Just at that moment, I received a telephonic message from Sir Narcat Warren, Manager, Bank of Bengal (later amalgamated with the Imperial Bank of India) asking me to see him Taking one of my friends from the syndicate, I went straight to the Bank The Manager wanted to know as to how much silver we had been holding This question suddenly made my friend nervous, who feared that we might be arrested for hoarding silver under one of the numerous ordinances then in force I, then hardly 23, took my friend outside the cabin and asked him to have courage and tell the Manager that all the silver that we then held belonged to me, and he was my banker We again met the Manager after ten minutes and he opened with the same question When my friend replied as instructed by me, the manager remarked that he was not at all concerned with that, but only wanted to know what quantity we could sell Boldly and calmly I gave him the appropriate reply The following day the Manager informed us that he had received a telegram from Simla stating that the Government of India had accepted our offer Was it not a boon? Had not the Government purchased the silver from us, our syndicate would have failed Providence saved us from our doom That was the first time in the history of the Government that they had purchased silver for coinage in India

I made several lakhs in that transaction although my share was only $2\frac{1}{2}$ annas in the rupee Likewise we cornered silver many a time

These vicissitudes brought me into prominence in the business world and I began to move in higher circles Whether rich or poor and, even when a debtor, I was either controlling the market or at least was very prominent at Calcutta or Bombay, or wherever my destiny placed me

Although setbacks at times caused temporary frustration in me, yet undaunted in spirit I was always embarking on newer and newer adventures, more hazardous and interesting and full

of mystical significance For some time I was controlling the whole of the Calcutta Share Market, in partnership with that saintly merchant, Baldeo Dasji Dudhwawala I had to meet with both success and failure in my deals in silver, shares, jute, cotton and sugar

I was tossed alternately up and down like a rubber ball and my frequent failures in turn made me reach greater and greater heights of success I confess that many a time, when in trouble, I had to resort to falsehood This is a human weakness which is hard to check, when self is involved Consequently many persons regretted having had dealings with me and considered me to be a liar, a sinner and much worse In one sense, I was a sinner and in another I was not, and to understand is to forgive Many a time, I admit, I had promised to pay back my loan in the sincere belief that I would be able to pay within the promised period, but circumstances did not permit me to do so In the eyes of the Omniscient, I was not a sinner That is how, not realising the position and circumstances of others, we of the world, without much justification, begin to criticise and calumniate innocent persons I had once to file a petition for insolvency to protect myself from my creditors; this greatly depressed me for the time being, but later on, at the first opportunity, I withdrew the application. God saved me from becoming an insolvent

During many periods of financial crises in my life, I have not been in a position to pay my creditors their debts in full, debts that were time-barred and also not legally enforceable in a court of law due to speculative business But when money came, I offered to repay the debts as far as it was possible for me to do at the time My creditors were overjoyed at this unexpected offer and gladly accepted part payments, signing receipts in full and final clearance of all dues There was no legal obligation and as I felt that I was absolved of moral obligations as well, there were no qualms of any kind But some well meaning friends wonder why I do not care to liquidate the balance seeing that my charities given in one day on many occasions far exceed in amount the total of my quarter of a century old debts I do feel a pinch but I do not pay and I cannot say why I do not Many of my old creditors and their sons also had died, still I paid to their heirs Those of my old

creditors who are living today do not remember the story and I also do not feel that I stand liable either in the court of man or God. But though it is not a blot, yet my subconscious self whispers that a man of high ideals ought to consider it as such.

I believe in pre-determination as also in action or effort. For me both these words are the two facets of one and the same thing. Fate consists of our past actions and the efforts of our present ones. As stated in *Shrimad Bhagwad*, every human being tries to escape from grief and endeavours to achieve happiness. Despite all their efforts grief comes to people, in the same way happiness is also bound to come. Happiness and sorrow being relative terms automatically follow one another, as if in a moving circle, or I may say that human life is like the pendulum of a clock swinging between two extremities of happiness and sorrow, pleasure and pain, life and death. They are mutually exclusive but one is bound to follow the other. Such is the external law of nature which rules the universe regardless of our aspirations and efforts. So how can the wishes of mortals materialize? But that does not mean that man should become inactive. I will say, and say emphatically, that man must make efforts again and again always remembering the Almighty, never harming anyone, yet selflessly and ceaselessly being active and unmindful of the consequences, just for the joy of it. Because that is life. That has been the guiding principle of my life. One of the biggest speculators, I suddenly left the active life of speculation and easily adapted myself to a saner life. From my personal experience I can now safely assert that speculation in modern times is the worst kind of evil to which a man can fall victim and very few have escaped it. All our scriptures prohibit it, yet we find gambling so rampant these days, that not only in business but also in politics, and social reforms, it is uppermost. Gambling is a sort of slow poisoning, gradually corroding the heart of the gambler, killing him inch by inch.

Though full of domestic and other worries, I have always been alert to utilise every opportunity of adventure that I came across, and had ample opportunity of studying human nature in all its aspects.

My life has been full of mysteries and thrills, much like a thriller in the cinema, the scenes changing with very swift action. If one day, I found myself in a palatial building in a big city, the

following day, I was thrown into the wilderness, and again on the third day I was suddenly raised to the status of a big and influential person, and yet soon afterwards I was seen wandering with a heavy heart, like a beggar in the street. My vicissitudes in life have given me a clear idea of human strength and frailties; how people behaved with me when I was poor, and with what rapidity the self-same persons changed colours when I became rich, how I did meritorious work at one moment and grew sinful at the other and how generally money was valued more in this world than soul. I feel as if everybody in this world has come with a definite mission—good, bad or indifferent, yet all are equal in the eyes of the Omniscient, for,

*“In this chequer-board of nights and days,
Destiny with men for pieces plays,
Moves hither and thither, mates and slays,
And one by one, back to its closet lays.*

I have given briefly some of my thoughts about myself and about those who are closely connected with me. Such has been my life, packed up with innumerable events, peculiar and novel in many ways, more interesting and soul gripping than fiction; extraordinary and astounding like miracles, yet quite real. Will it serve as a model to many of our forlorn and distressed young men?

My one ideal in life is the propagation of Advaitavada, not only in India, but all over the world, and I visualise an ideal One World Government in which people would be free from Wants and would be able to devote their time and energies in realising Supreme Peace. When it will be realised, it is difficult to prophesy. But I am sure, one day, the idea is bound to be translated into actuality. I propose to express my views in the following pages about political, social, religious and other conditions which can bring lasting peace.

PART II

Political Condition of India

The political situation in India has been extremely fluid during the last many years. The future is still in the melting pot. As is natural, many important problems have cropped up in India after the recent world war. The problems of food, clothing, employment, industrialisation and many more, greatly affecting the lives of the people, have to be tackled. But the greatest problem before the country at present is the final eradication of the long-drawn communal strife which has already bled the country white by unleashing an insensate orgy of violence, arson and loot. The country has passed through a period of travail. The British Government have been eulogised universally for their epoch-making act in voluntarily relinquishing their hold over India. Whatever the circumstances culminating in this withdrawal, one cannot question the good intentions of the British Cabinet. On the other hand, it is better to pass on to freedom even through chaotic transition than to be under the foreign yoke. Even a parrot would prefer to live half-starved but free rather than to remain in a golden cage, getting all the time raisins and dry fruits. All the same, no one would ever like to live in a country where there is no safety of women, children and property and no justice, if the chaos of November 1947 recurred it would be better not to have freedom than to live under conditions of turmoil almost similar to those in China today.

India has since times immemorial been politically, geographically, economically, and culturally one single unit. We know that modern India contains so many different elements, yet they have been so widely scattered throughout the length and breadth of the country for so many centuries that they have evolved a sort of homogeneity quite peculiar to the land. We, both Hindus and Muslims, are fully aware of the fact that it would be practically impossible to comb out either the entire Muslim or Hindu population and settle them in one area. Both the communities are quite significant in number and it is unthinkable that one

community can ever dare to suppress the other for any considerable length of time.

If we analyse the communal controversy in India, we clearly observe that the quarrel is not between the ignorant masses of the respective communities who generally follow their leaders but between leaders with vested interests. As such some of these leaders desire to capture political power for themselves and for those of their ilk. A few influential persons with vested interests side either with one or the other party that suits their self interest. These people publish their own statements every now and then, twisting the facts arbitrarily, facts mostly exaggerated and seldom consistent. Inconsistency has become a sort of virtue with them, because it is more paying and demands little sacrifice. Otherwise the minorities need not have become so apprehensive, for we know from our experience, that in any particular area, the minority community is always shown greater consideration by the Government of that place as against the majority and the majority community also endeavours to remove the hardships of the minority community by means of greater concessions and by safeguarding their interests, political, economic and cultural. Sagacity also demands that they ought to do so and at least there should be equitable treatment for all.

The awakening in the country is mostly due to the efforts of the Congress, which succeeded so far because there was the guiding force of Gandhiji. In a big organisation like the Congress it is not unusual for many undesirable persons to enter the fold, undermining the unity and discipline of the organisation. Congressmen, in spite of their respect for Gandhiji, for his inherent goodness, strength of character, selfless sacrifice and saintly nature, are not following his teachings as strictly as they used to do. Even the policy of non-violence has almost been discarded by the Congress today. Before the tragedy it was more a case of Gandhiji sticking to the Congress than the Congress sticking to Gandhiji as before.

In direct contrast, the Muslim League has never done any significant constructive work and has generally been more of a hindrance than an aid in the country's struggle for freedom. In one and the same breath the Muslims claimed that Bengal was for Bengalis, who have a common culture and a common language (which has its origin in Sanskrit) and also say that the culture of

Muslims is different from that of the Hindus. It is curious that Muslim critics were opposed to the division of Punjab and Bengal and yet were in favour of dividing India.

The recent history of Indian Politics has been a history of incessant tug-of-war between these two organisations, arrayed in two warring camps, either of them anxiously trying to checkmate the moves of the other. The Congress started the Civil Disobedience movement against the British Government, the Muslim League in its turn started, at a later stage, the movement against the Congress Government in the Frontier, the Congress passed the famous Quit India resolution against the British Government, the Muslim League interpreted it as a trap to enslave the Muslims. Again, when the Muslim League accepted the Cabinet Mission plan in its entirety the Congress rejected it, and when later on the Congress accepted it, the Muslim League backed out.

This tussle created friction and hatred between the two communities, which both the organisations demonstrated by organising huge processions and delivering mutually recriminatory speeches in public meetings, with the result that innumerable poor and innocent creatures fell victims to cold-blooded murder, irrational arson and plunderous loot. The leaders of either side do not lose anything. It is the poor who suffer. Those very leaders, having kept themselves safe from the agony of this orgy of violence, come forward with peace appeals. But the policy of issuing peace appeals by the leaders is as ineffective and futile as the policy of digging a well after setting fire to a thing.

It is not entirely correct, as the Congressmen claim, that the coming freedom of the country is the fruit of the efforts of the Congress exclusively. Nature has helped in this achievement. The evils of bribery, corruption and maladministration are now rampant in a degree unheard of during the fifty years history of the Congress, and the control of the Government is rapidly slipping away from the hands of the administrators. The country is gradually drifting towards chaos and if the rot is not checked in time, it may ultimately result in a civil war, as in China, spoiling the fruits of liberty, and the ideal of Gandhiji's Ram Rajya may remain a dream only.

India's freedom was the culmination of many forces and conditions interacting for some time, viz., the international situation,

the integrity and sincerity of the British Labour Government, the strength of the Congress, and, lastly, the spirit of the Indian masses, especially of the Hindus

Indians are divided amongst themselves This division is more marked today than at any other time Hindus, Muslims and Sikhs have all struggled and suffered for achieving Swaraj But when the possibility of the vision came near probability, dissensions ensued. The Muslim League, without having made any sacrifices in the cause of freedom, began to clamour for the separation of Muslim interests And finally, in the newly created Dominion of Pakistan, it achieved their aim of a separate sovereign State

In 1940, I was the first Hindu to advise the country to accept Pakistan, as being the only solution under the circumstances For this, I was denounced as anti-Hindu and called all sorts of names for having played host to Mr Jinnah, who had stayed once at Dalmianagar for a couple of days My friendship with Mr Jinnah has no selfish motive, but in spite of being a staunch Hindu, I do not bear any hatred against the followers of any other faith whatever Even if any hatred arises in my heart against any individual, it is very short lived

This world is very strange Though always on the side of the Congress yet my connections with Mr Jinnah have made many Hindus believe that I am anti-Hindu and a traitor to their cause. Some of them have given expression to it without knowing the truth Such a belief is entirely wrong and unjust Staunchly orthodox by nature, I have all along been more Hindu-minded than most of the Hindus, not excluding the rich, who care more for money than for principles My sole motive in retaining friendly relations with Mr Jinnah was, to secure favourable terms for Hindus in an amicable settlement between the two communities Mr Jinnah possesses many merits—he is incorruptible and it is very difficult to bring him down by the force of money The virtues and infirmities of an individual are put to test only on particular occasions Greed—whether for money, power or fame—has been observed to be so overpowering that at times even the greatest of men, losing all restraint, have fallen victims to it, so that the wisest of mankind have proved to be the meanest It is only after a person has been put to the test in times of crises that one can pass judgment as to the worth of an

individual with certainty I still believe that constant affection is sure to bring round any one in due course It is this which made Mr Jinnah during the visit of the Cabinet Mission to our country to agree to meet any responsible Congress leader at my place, and discuss and settle the whole communal problem on the basis of full autonomy for the provinces, and only three subjects, *viz*, Defence, Communications and Foreign Affairs with the Centre

In a long talk with Rajendra Babu at my house, I requested him to consult Panditji and Sardar Patel, whom I also met personally On the same night London Radio broadcast that some merchant was trying an amicable settlement between the Congress and the Muslim League But suddenly the next day I read in some of the newspapers that a Congress spokesman said that no significance need be attached to the negotiations of Dalmia Whereupon Mr Jinnah immediately telephoned to me, "Look at your own people's mentality" After that I did not think it proper to proceed any further I believe that a settlement made through myself would have been much better than that outlined by the Cabinet Mission It is human weakness that we may agree to give credit to a foreigner, *e g*, the British, but we would never agree to give credit to our own brothers, even at the risk of definite and incalculable harm to our own country

In most of the disputes, a small concession at the outset by one party is enough to pacify the other Had Pakistan in some form been conceded at the *earliest stage*, the Muslims would never have thought of severing their ties with the rest of India and they would have soon realised the futility of their demands and would have been compelled to come back to the Indian Union, and would have felt that they had wanted to destroy their whole future by claiming separation

After all, it is a human frailty that the longer a thing is denied to any person, the greater is his keenness to have it The Congress did not realise this fact before, and indirectly helped to create bitterness between the two communities Had the Congress acceded to the first demands of the Muslims, many innocent lives would probably have been saved from inhuman carnage and butchery and the future of our country would have been quite different I am certain that in the event of the Hindus having demanded partition with the same vigour and zeal with

which they had been fighting for union, the Muslims would themselves have come forward with the scheme for a free and united India, and would have strongly opposed, like the Hindus, the claim of a separate State for the Hindus and would have claimed that they could never be separated from mother India

In spite of my high soaring idealistic views of a World Government, I was in favour of Pakistan for more than one reason. I know very few will agree with me, when I say, that the Muslims had a right to claim partition. This right of theirs was as unchallengeable and undisputable as that of a brother in a joint family. So there could be no question of arbitration by any one in the matter. But like the brothers of a joint family, the Hindus and Muslims must agree among themselves to ascertain their respective assets and liabilities by the method of arbitration. This is the only reasonable and civilised course.

Geographically we find India has always been one. Historically we have many a time lived under a single ruler, even during the Muslim rule, and it was only during such periods that the country was really prosperous, as in the time of Asoka. Politically, too, since the advent of British rule in India, we have more or less been moving together creating our own political institutions and conventions. Economically we have intermixed to such an extent throughout the mediaeval and modern periods of our history, that there never arose any sense of partisanship amongst us and our interdealings have always been too numerous and free from any communal bias. Separation has disturbed the economic equilibrium of the whole country and jeopardized to a great extent the future prosperity of Pakistan. Because never has the business community thought in terms of communal differentiation and its members have freely embarked on their economic adventures all over the country, unmindful of the fact, whether the place selected by them was a Hindu majority area or a Muslim majority area and businessmen, except a few Muslims who have joined the Muslim League, have not taken any part in politics.

However, Hindustan being much bigger in area and population can easily accommodate and assimilate all their co-religionists from the Pakistan area and Hindu businessmen will never be so hard pressed for resources as the Muslim traders are. The Pakistan area contains very few industries and rich tracts, in mineral and other resources, for which they may ultimately have

to seek help from countries like the U S A and Britain, but that would expose them again to exploitation, to avoid which they have joined partition. Would it not be falling from the frying-pan into the fire?

Hindus, in spite of their old orthodoxy and conservatism have been more progressive and they have been able to make long strides in advancement, materially, socially, and culturally even during the British Rule. They now have an established structure of Government and administrative machinery which they can, with essential changes, eventually turn into a strong, centralised State, provided the head of the State prudently organizes every activity and all his colleagues work unitedly as one team. But the position of Pakistan is different, save for the advantage that in Pakistan there is but one master and in Hindustan there are many. They must now create everything anew and having few resources and little education they are bound to find it difficult to come in line with other countries of this rapidly advancing world.

Many of the Muslim majority areas being deficit areas have been receiving subsidies from the Centre and concessions from the provinces, which they have lost since partition and the whole expenditure must now be borne by the Pakistan Government, which, with little resources, is facing many difficulties in maintaining a self-sufficient separate State. And it is doubtful if they can long afford to remain separate specially after Jinnah is gone. Jinnah is the one unifying personality among the opposite personal and sectional forces in Pakistan and there is bound to be violent grabbing of power. This increasing lust for position may break up the 'one-man-at-the-head-rule'—Solidarity—giving way to chaos and confusion.

Though rigid in social structure, the Hindu society has been intellectually very tolerant and obliging. After very long associations and mutual dealings with the Muslims, we find that there is enough that has been created by the mutual goodwill of both the communities which both of us could, with legitimate pride, call our own. Then again, provincialism, I am afraid, has affected the services in Pakistan more than in the Indian Union. Because in Pakistan recruitment to the services may not be strictly on the basis of merit, because of the acute dearth of qualified and deserving persons in Pakistan. This may increase jobbery and

nepotism, ultimately resulting in bribery and corruption, giving rise to personal bickerings and provincial jealousies

Provincial jealousies no doubt affect the services in Hindustan too, and undermine the unity of the State. Let us hope that the people at the helm of affairs in both the States will be vigilant in checking the growth of such tendencies

Still I believe that politically, economically, and culturally the Government of the Indian Union will ultimately become one of the mightiest governments and a bulwark against all reactionary and aggressive States of the world. Such a Hindu State will be more than able to maintain its own against the combined strength of all the Muslim States of the world

From what they have experienced recently the fear of the ghost of suppression is natural in the hearts of the minorities. But come what may, I am certain the Hindu minority in Pakistan and the Muslim minority in the Indian Union ought to achieve ease and happiness. Both the Dominions will have to adopt a lenient policy here, otherwise they will bring ruin and disaster to themselves

A process of tribulations and sufferings will continue till all concerned realise their folly and learn to lead a divine life of love under one supreme World Government. I, therefore, contend that all efforts should be directed towards the centralisation of political power not only in India but throughout the world, for encouragement of provincialism will lead to regionalism and further parochial narrowness

During the present age of science, when telecommunications and faster travel have been gaining supremacy over time and space and, speaking figuratively, have reduced the size of the earth beyond imagination, it will be like going against the current to foster nationalism, not to speak of provincialism. Already many of the provinces have become very narrow in their relations with the neighbouring provinces. Small autonomous States have no voice in the modern political context, as they are not even self-sufficient in defence and economic matters

In the present-day world, notions of narrow-self-sufficiency have no place at all. Even continental or racial interests are detrimental to the ultimate and supreme goal of a World State, based on the Advait or Monistic philosophy. As the birthplace of Advaitavada, India ought to be able to guide the world along that

path and serve as a torchbearer on the road to World Unity

This is possible only when political and economic differences are resolved. Political differences will disappear only when national ambition of territorial conquest and racial superiority do not exist and all nations of the world are welded into one unit, not as so many constituents of a World Federation, but as integral parts of One State itself. Economic differences can be resolved only when conflicting ideologies of labour, capital and the fiscal policy of the State are happily blended to produce more and distribute it equitably. In fact there should be no conflict of labour and capital because they are complementary forces designed to help each other, but unfortunately there has been a bad psychological background and the trouble has been fomented by ignorant persons who do not understand even their own good.

Labour and Fiscal Policies of Indian Government

Today, the 'Labour-Capital' problem exists not only in India but all over the world except, perhaps, in Russia. There also it is not so acute, not because labour is satisfied, but because adequate wages are fixed by the State and freedom of association is banned. There cannot be an end of this tussle between the employers and the employees so long as both are independent and either of them tries to gain his own ambitions without understanding the other's position. Moreover, there is no end to greed on both sides. Whoever finds himself stronger than the other, exploits the situation and the struggle can never be ended if the present policy is to continue. Sometimes labour unions may succeed because of their strength and at other times the association of employers may succeed, either because the labour union is not properly organised or lacks unity. In cases where the country's labour is not properly organised, labour troubles crop up partly because of the sufferings of labour and partly because of the so-called labour leaders who misguide and exploit them for their personal gain and ultimately ruin the interests of labour. Therefore, adequate wages for the worker and legitimate profits for the employer should be determined by one supreme authority.

There is a widespread conflict of ideologies regarding relations of Capital and Labour. Ever since the advent of the Industrial Revolution, many 'isms' have sprouted forth. In India such a problem had hardly any occasion to engage one's mind. With continuous prosperity, bestowed by Providence, combined with a liberal and charitable outlook of its upper classes, India never before experienced the class warfare that is waging now. Only during the last few decades, as a result of foreign exploitation and the introduction of industrialisation, has class hatred developed in our country. Class organisations are growing wildly and people generally feel that some sort of Social system based on justice to all is the only solution.

The Government of India is today trying to raise the

standard of living by increasing wages. It would have been better if instead of increasing the wages they had tried to cheapen the essential commodities—that would have come to the same thing. India has not yet developed herself industrially like European or American countries. By increasing wages with inefficient labour, we shall not be able to produce manufactured goods as cheap as other countries do and it will be difficult to stand in competition with them. The best policy would have been to decrease living expenses by bringing down the prices of commodities. Japan succeeded only because she had always had less wages and cheap living. This does not mean that wages should not be increased at all. Wages should be increased but only after studying the particular conditions of a country and after comparing them with others. It will not be helpful to allow them less working hours because, if left idle, the labourer is apt to waste his time and energy in useless pursuits. When we improve our position and come to the level of other countries, then only we should consider fewer hours of work instead of reducing our productive capacity.

The rising tide of labour unrest ought to be checked in time. Otherwise conditions will be disastrous and we may find ourselves in the same state as that of France about fifteen or twenty years ago or even today, when most of the people cannot have even living wages. The cost of living in India has also gone so high that it is difficult even for a well-to-do man to have a decent standard of living and, if it is allowed to soar higher still, it is bound to give an unhealthy incentive to the people to resort to innumerable malpractices many of which have already crept into our society. A corrupt society is bound to fall sooner or later, unless some remedy is found in time to check the malpractices. But the remedy to be effective must be real and just. A very unreal and unjust policy of taxing the income of the people during the war and even after it was adopted by the Government of India to check inflation. It had very undesirable repercussions. We know that Income-tax is evaded in almost all the countries of the world, and various means of evasion have been devised. In advanced countries such a practice may be prevalent in a lesser degree but in a backward country like India, there is no limit to such malpractices. The Income-tax supercharge and super-tax have been raised to such a level in India

that one who earns Rs 10,000 per mensem gets only about Rs 3,700 per mensem and on any further increase of his income, he receives only half an anna in a rupee of his earnings and the rest goes to the Government. Such circumstances must lead people either to find out various methods of circumventing the law, or give up business altogether. There being no attraction of good profits, man will never like to waste his time, energy, capital and brains in any business. The advanced countries, who have developed their industries and enriched their national wealth, can now very well afford to tax heavily their people, although it would not be very helpful even to them, but if such a course is followed in our own country, which is still in her industrial infancy it will not only retard all progress for the present but ruin all prospects of any progress in future. The future of India is therefore very gloomy unless there is a complete change in the present fiscal policy of the Government.

I personally believe, though I know very few will agree with me, that if the Income-tax is very much reduced, if not totally abolished, matters may be considerably ameliorated. The industrialisation of the country would rapidly bring about an atmosphere congenial to progress and put the country on the path of prosperity and peace. At present, everywhere there are strikes. The members of the Government are busy with their own pet schemes and have no time to look to industrialisation, the basis on which the whole economic structure of the country depends in this age of keen world competition.

The condition is so chaotic that on the one side there are strikes and the industry cannot afford to pay higher wages (however legitimate and reasonable the demands of labour in many cases might be) while on the other the Government are not prepared to increase the price of manufactured goods—not because they consider it unreasonable but because they are afraid of criticism in the Assembly. This and many other similar anomalies persist in India today. And if the conditions do not change, India's future will be greatly jeopardised. The credit of the country today is very high in the eyes of the world but it may go down if present conditions continue. All this is partly due to the transition through which we are passing and partly due to the system of democracy, in which the persons in charge cannot devote themselves wholeheartedly to schemes meant for

the good of the people, because most of their time is spent in allaying public suspicion. The criticism of one member of the Assembly can frustrate a whole scheme, because the heads of departments are afraid of criticism and public censure. Those countries which are heavily taxed have already been sufficiently industrialised and they cannot afford to have further expansion of industries while we cannot keep our industries at the existing low level. Today an eminent lawyer may work for a week in a month and the rest of the time he can either spend in enjoyment or in any other idle pursuit because he can earn his month's income in a week's time. Whatever extra he may earn, almost all of it will have to be paid to the Government as income-tax.

Thus there is a danger of a severe breakdown of the whole economic structure of the country. It would have been far better if the Government had thought it worthwhile to reduce the income-tax thus giving stimulus to industries and individuals. And in course of time expansion of industries would amply make up the loss incurred by reduction of taxes. The State after five or ten years may even decide that no individual will be entitled to possess more than one lakh of rupees and that the rest must go to the State. Thus all the advantages and wealth earned which might have accrued to individuals would go to the State for the benefit of all.

Party ties have become so rigid in our country, that for all key positions in the administration, only party men, irrespective of experience and merit, are selected. Many of those appointed to Government not only lack all the merits or qualifications for the particular work entrusted to them but, despite their best intentions, they have, being inexperienced, bungled on many occasions. They have to depend entirely on their lieutenants. They forget that the future good of the masses depends on their efficiency and sincerity, for even the slightest mistake may cause irreparable harm to the country.

Now the question arises: how to remedy these defects? If the income-tax is considerably reduced, how is Government to meet the huge deficit caused thereby to the revenue of the country? To offset this, I may suggest that other suitable and more equitable avenues of taxation may be found, e.g., higher excise duty, sales tax, higher export and import duties, agricultural tax, reduction in the margin of private profit. People would be

happy to receive even a 3 per cent dividend if their incomes are freed from heavy taxation

An objection may be raised to the above suggestion, viz, such taxes would hit hard the middle and labouring classes. My reply to that objection is that their standard of wages and salaries should be raised to a level that would enable them to live comfortably

The present trend of world thought demands that the enormous and most unjust disparity between the rich and the poor should be removed altogether. But for this the present is not the suitable time, we will have to wait till our country is fully industrialized

Although some people might consider my suggestions extraordinary or not deserving serious thought, yet I must say that they are worthy of consideration. There is bound to be keen competition between Pakistan and the Indian Union for economic advancement. So I believe that both the Governments will try to placate industrialists by affording greater and greater facilities. The present policy of taxation will have to be revised by both the Governments to give adequate stimulus to private enterprise

I am in favour of nationalisation of industries provided One World Government is established. Unless and until there is One World Government it would not be possible for one isolated country or any single nation to nationalise all the industries, because it would not be able to stand in competition with other countries. The case of Russia is entirely different. They have a vast area with all kinds of resources and they are self-sufficient, forming a block by themselves. They can live without importing from and exporting to, foreign countries, and therefore these countries which must trade with others and export to pay for the import of necessary goods, must evolve the most efficient way of production and that is possible only when we give full scope to personal initiative and private enterprise. Key industries such as hydro-electricity, aviation, ship building, etc., may be nationalised if thought advisable. It is deplorable that the mechanical working of the State Departments with red tape and circuitous and lengthy procedure cannot achieve that measure of efficiency which characterises direct control by an individual. Generally the best genius never stoops to flow in official channels to which only those people aspire who have either the good of the public

at heart, or lust for power. Such mental inclination has little in common with the vision of veterans in the commercial field. The imagination, the enthusiasm, the insight and experience of finance, commerce, trade and industry is of quite a different type. Whatever the educational qualifications and attainments of the persons in Governmental seats may be, they do not possess that shrewdness and sagacity, which those in business, having personal interest and experience, do. It is on this principle that non-official members from particular fields are always co-opted as members on official committees so that they may gain from the rich experience and consummate accomplishments of commercial heads. How much more useful would it be, not only to the individual but to society and the State also if these business brains were given freedom to be utilised to the maximum where their talents and experience were concerned,—for the progress and betterment of the country.

The abolition of the salt tax has also been unwise and unsound but few understand or try to judge the issue dispassionately. Because it was associated initially with the civil disobedience movement and because Mahatmaji wanted it, its abolition has merely a sentimental value. In fact it has been an unwise step as the loss of revenue to the State has not been insignificant.

Some Noted Indian Personalities

While discussing the political and economic problems of the country I am irresistibly reminded of the close and personal association I have had with figures that have made Indian history in the last several decades

GANDHIJI

Seldom do prophets and saints get honour and recognition for their services to humanity during their life time. Rama and Krishna were no doubt loved and worshipped during their lives. But they were incarnations of God. Not so Gandhiji, who was human to the core. Yet it was his singular good fortune to get recognition and admiration for his services in his life time.

Gandhiji was admittedly one of the greatest men of our time. His qualities of head and heart, his superhuman courage and perseverance, his unostentatious habits and saintliness of character, his firm determination and indefatigable efforts, the convincing power of his personality and above all his scorn for the use of all violence, idolised him not only in the hearts of his countrymen but endeared him also to many foreigners. With his natural love for the lowly and the forgotten, he devoted all his strength to uplifting and bettering the lot of his down-trodden countrymen. Without any recognised authority or force to support him—he again and again buffeted his non-violence against the might of the British Empire and always rose superior.

Gandhiji at one time had been commanding the greatest following in the world, only through his love and sincerity. But towards the close of his life many Hindus felt hurt by the inconsistency of his policy. He was at times mystically inconsistent, which was very confusing. This inconsistency may have been caused by old age and incessant hard work. But this does not in any way, detract even an iota from his greatness. His activities were multifarious, though many of his views on certain subjects may not have found favour with the recognised authorities on those subjects. For example his views on medicine, dietetics,

social reforms or religion—especially his interpretation of the Gita were not always acceptable to those who claimed to have mastered these subjects. Real Hindu religion was never based on communalism. In fact he knew very little about the Vedas and the great Hindu religion.

So we must distinguish between his considered views and fads and should not follow his teachings blindly in every sphere.

In spite of all his inconsistencies, his mysticism and his fads he immortalised himself in the hearts of his countrymen and foreigners alike.

The world admired Gandhiji. Indians love his memory and even some Muslims had a greater regard for him than for Jinnah. Gandhiji's place in history will be better appreciated and admired by the coming generations "who will scarce believe that such a one as this ever walked upon this earth."

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Malviyaji was one of the prominent personalities of modern India. Well versed in the scriptures and philosophies of our ancient land, he lived a truly religious and saintly life. Truthful and forceful in speech, he was one of the greatest of the many orators that our country has produced in recent times, he could speak with vigour and effect from 14 to 16 hours at a stretch and richly deserved the epithet of 'the silver-tongued,' as he was called.

His appearance was as charming and sweet as his habits and manners. A man of versatile genius, he was a true representative of Hindu religion, culture and tradition, and he has undoubtedly immortalised himself by founding the famous Benares Hindu University on his own ideals, after a tireless and ceaseless endeavour of so many years. About his many-sided activities, it can safely be stated that he never touched anything which he did not adorn. He did all this faithfully and selflessly just for the service of his country. An institution like the Hindu University was a crying need of those times. He collected huge sums for that purpose but lived with exemplary simplicity and honesty. I know that often it became difficult for him to make both ends meet, yet he never stooped low nor condescended to let his sons take any advantage of his reputation or influence even for securing any post in the University.

When he was in the prime of his life, he was an object of admiration and people felt pleased to be of some service to him; but when he became old and infirm and lost most of his vigour and force, people did not pay him the attention that he deserved. During the last visit of his life to Delhi, I noticed that even Gandhiji (who called him his Guru) paid him only one or two very short visits. This is not by way of complaint but a true statement of the natural law that the world likes and loves a thing only so long as it has some utility, but when a thing loses its usefulness, the world never pays even formal homage to it.

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Pandit Nehru is today the unchallenged leader of the Congress. He is like a magnet to the young, who admire him most. His sacrifice and untiring efforts, his hard work and long confinements in jail have won for him a unique place in the hearts of India's youth. His integrity is above reproach and neither money nor power can corrupt him. Just after the death of his father, I heard from a reliable source, that he was in financial distress. At that time I did not have much money, but I had a high regard for him as well as for the Congress. He did not know much about me then, but I wrote a letter to him, enclosing a cheque for Rs 5,000 which was then a big amount for me. I requested him to utilise that amount for his own sake and that if need be, I would send further amounts or, if he did not like to accept the money as a gift, he might treat it as a loan or in whichever way he liked. Promptly he replied saying that though his financial circumstances were not the same as during the life time of his father, still he could maintain himself and had enough to live upon comfortably, and that he would like to work as a labourer rather than to take any help for his personal use from any friend and, if I approved, he would utilise that money for the good of Kisans, whose interest was uppermost in his heart, otherwise he would return the money. My regard for him was all the more enhanced.

But the sun too has its dark spots. Nehru is rather irritable and hasty both in his speeches and actions. His is a sincere but restless spirit which desires to fulfil its dreams as quickly and smoothly as possible, and to him the least hindrance in his way is unbear-

able This makes him short tempered It is not very desirable in a leader of his eminence having unchallenged hold over the masses. If one goes deeper, one is sure to find in him a pure, sincere and large heart Once I received from him a letter (regarding some shares of the *National Herald*) obviously written under some misunderstanding and very strongly criticising me, but when later on he came to know that I was not at fault, he at once unhesitatingly apologised for his hasty judgment. Such sincere, courageous and pure souls are rare indeed

We find that most of the great men of the World have been either brave soldiers, or writers or orators But fortunately for us Pandit Nehru combines all in himself Even at this age he is more active and alert than any healthy young man Just after coming out of his last incarceration, he started addressing 25 to 30 public meetings a day, without any feeling of fatigue during his whirlwind tour of the country, and even when he felt tired, he would not curtail his programme Such is his unfailing energy! It was entirely due to his tireless efforts that the famous I N A trials were decided so favourably for the country

But he suffers from one great handicap In spite of his sincerity he knows very little about religion, which is so very essential in life If he could replenish his mind with some knowledge of the religious systems of the east and soften his temper, he would have been as they call it, "Gold emitting fragrance" Many Hindus today are against him, because of his disregard of religion; and because he is surrounded by many friends whom his good heart trusts but who misguide him

All the same we are fortunate and proud to have him as one of our foremost leaders Such a leader was badly needed, so nature has sent him to our midst and we hope and pray that even his shortcomings will gradually vanish with advancing age and he will live long and fulfil his noble ideal of internationalism, i.e., peace and unity for the whole world

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In Sardar Patel we have a man of iron will and strong character He is a born leader of men and his capacity for efficient organisation has raised the Congress to its present position. His Bardoli campaign is now a matter of history; it assumed proportions of an epic combat One of the top leaders of the Congress,

he has the interests of Hindus uppermost in his heart

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I have known Dr Rajendra Prasad for a long while. We have lived together in Bihar for years. One cannot be a leader unless there are many to oppose him. Dr Rajendra Prasad is an exception. He is a leader who has no opponents. I have not come across a single man who does not speak well of him. In spite of his extraordinary intelligence, his goodness at times verges on docility and weak mindedness.

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When writing about the Congress and its leaders I must say a few words about Jamnalalji who dedicated his life to the Congress and on whose death Gandhiji observed that it had created a void never to be filled up. He gave liberally to the Congress and also collected huge funds for it. Whether Congressmen in general and socialists in particular admit it or not, Gandhiji's contact with Ghanshyamdas Birla and myself, due entirely to the efforts of Jamnalalji, has been greatly helpful to the Congress.

He was a close friend of mine. In a big gathering, where people criticised him very severely, by his cool temper and tactful handling he convinced his critics and brought them back to his own fold.

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Among modern Indian leaders, Subhas holds a unique position. I knew him personally. He visited Dalmianagar and we met many times. He had a very strong will and had he been alive today, it is very difficult to prophesy whether Panditji would have been the topmost leader or Subhas. Congress was unjust to him on one occasion and exposed its own weakness. The man in the street found out that anyone who does not share the views of the leaders is ousted from the party. In a big organisation like this, there should be a spirit of compromise and our leaders should try to bring more people into their camp and curb their desire to satisfy private grudges by punishing those who do not obey their behests. Subhas's only fault was that he dared to oppose Gandhiji's nominee for the Presidentship of the Congress, and I remember Jamnalalji telephoning to him in my

presence asking him to withdraw from the contest and threatening to issue a manifesto against him if he did not withdraw I suggested to Subhas to compromise but Subhas, being a man of strong will, did what he thought right and remarked that a personal friend of his should not advise him. So he was a man of independent spirit and would not bend before threats. He spent much of his life in jail. I believe his martyrdom has been more valuable in bringing Unity to the country than the efforts of all other leaders in that direction. His death has naturally brought him much posthumous honour and I believe he must have secured a very high place in the next world or, who knows, he might have again taken birth in this world to give us another lead.

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Mr Jinnah, the Quaid Azam of the Muslims, is their supreme arbiter, and has risen to his present height by sheer dint of strong will and tenacity of purpose. Undaunted by vehement opposition and public criticism he carried all before him. The present success of the Muslims is entirely due to the vigorous effort of, and careful manoeuvring by, this shrewd Muslim diplomat, who has never failed to take advantage of any opportunity afforded to him by fate or time.

An old member of the Congress, he had always been in the front line and did not like to be relegated to the background. Once he said to me that when he had just returned from England he had expressed a wish to meet Gandhiji, who said, 'I pray for light but see no light' and did not meet him and felt insulted and so started his agitation against the Congress. After this Mr Jinnah told me, "The Muslim is very sensitive and a repulse, however insignificant, rankles in his heart and quickens an uncontrollable urge to overpower the adversary. I believe in Pakistan because it will lead to the good of the people." But in reality his one ambition was to become the king or Khalifa and he may not be aware that it will not be for the good of the Muslims.

In one of my many long and hearty talks with Mr. Jinnah, I said to him "People consider that you are retarding the progress of India, just because you want to gain leadership. Some Hindus even consider you a demon." Smiling he said, "Ask the

Muslims what I am in their view and moreover would I not be a leader if I had remained with Congress?" "You might have been one of the big leaders," I said, "but never the top one, whereas you are today the undisputed head of a new Dominion." Incidentally I may mention that the Muslim League succeeded in attaining its object simply because there was one decisive voice—that of Mr Jinnah. Retorting he said, "You will appreciate that in the past I was able to bring together and organise the reactionary Nawabs and Jee Huzoors and to make them courageous enough to speak against the British Government. With their help I have made Muslims conscious of their rights and obligations."

Every impartial observer will, no doubt, admire Mr Jinnah's work for the Muslims. The one thing of which even Mr Jinnah might not be conscious but which has always guided and goaded him throughout his political career, is his latent desire to be the head of an institution, like a monarch, a Khalifa, and his firm resolve and perseverance have at last translated his sub-conscious wish into reality. Anything done with a firm determination is bound to succeed, even if done with self interest. At times he forgets his own self and is completely immersed in the dream land of his ideal. Such an absolute confidence in one's own conviction is sure to lead to success. It is a law of nature that whenever any person forgets himself and becomes one with his ideal, he is one with nature. Even with a sinful motive, if one throws oneself wholeheartedly in the grand cycle of the gigantic forces of nature, one succeeds in one's enterprise—though whether the success would be fleeting and apparent or real and lasting depends upon its ultimate identity with His Supreme laws—all that is good is in accordance with them and all that is bad is opposed to them. In other words all natural laws are for preservation and prosperity—material and spiritual and all that is unnatural is katabolic. Therefore nature itself works for his success. Being absolutely incorruptible, Mr Jinnah possesses the courage to oppose vigorously, at times, even his own colleagues. I have had, on many an occasion, very long conversations with him. A great lawyer, an effective orator, he is also a very good conversationalist. Few can challenge his arguments when he rises to support his cause. But nobody can remain successful for ever in this ever-changing world, and I am afraid

that eventually in Pakistan Mr Jinnah may have to face very serious opposition and trouble, affording opportunities to the coming generations to criticise him

Mr Jinnah does not command any mystic reverence but he is worshipped with zeal and devotion by the Muslims because he is the one man who has given them an ideal (whether right or wrong) to live and die for This is what they needed most

Masterful personalities wield their influence on the masses and shape the course of events and so do newspapers

Newspapers

Today the Newspapers are the biggest weapons, at least in no way less powerful than the Atom Bombs, but God save us from many newspapers. Blame, in a large measure, for the present-day misery can be traced to the evil influence exerted by these. There is hardly any newspaper which is not parochial, and does not blindly support the party mandate, irrespective of its merit or demerit. Even facts are twisted and the presentation so coloured as to suit their purpose, and the masses accept the newspaper as propounding absolute truths, little imagining that they have emanated from common ordinary people, who have been sweating long hours just for their maintenance.

The early hours of the morning are the most precious, particularly for intellectual and spiritual pursuits, and in India this time is earmarked for meditation and prayers. But the pernicious habit of reading a newspaper has taken in its vicious grip almost the entire educated class, so much so, that even without attending to our first ablutions, we turn to news items which, as we know, contain so much untruth and propaganda. The object of purifying ourselves, not only physically but mentally and spiritually by prayers, was to befit ourselves for the day's conduct which is moulded according to our ideas imbibed in the morning, but these days after wasting several of our precious hours, what is left is the demoralising effect of the newspaper stuff; and throughout the day we judge events with the bias and prejudice and narrowness of mind which is born of third-rate journalism.

Many of us realise that much untruth and unreality is instilled into our minds through the vicious columns of the newspapers but, like addicts, conscious in their sober moments of the virulent poison they take in the form of intoxicating drinks, we cannot shake off the habit of reading newspapers, though we know the incalculable harm it does. In fact generally the newspaper is a modern curse to humanity.

For creating sensation sometimes immature and irresponsible correspondents send false and scandalous reports and persist in repeating them again and again, in spite of categorical denials by

the person concerned, and the pity of it is, that people are prone to believe the newsman more than any other person, however responsible and respectable he may be. Many a day we find that much of the news matter is untrue, but the following day we again believe in the veracity of the newspapers. Such is the tremendous influence that the press commands over the people these days. The majority of newspapers are afraid of criticising the party in power, especially in India, and always sing to the tune of that party whether right or wrong. No doubt there are some papers which do not follow such a course, but their number is very small.

The only remedy for this is for some one with courage to come forward and publish a paper which may give only true and unvarnished facts and abstain from criticism or from propagating the theory of any party, rather appreciating the good points in each, as every body has some point of goodness or other. Such a paper should serve the people earnestly.

Newspapers have their advantages also, they are immensely useful in educating the masses. Due to scientific inventions, happenings in one part of the world are known to the other in no time. Events in distant places, which otherwise would not have been known for years, or in some cases in a life time, are made known almost immediately.

If in India, as in other countries, we could develop a proper system of training journalists, it would go a long way in keeping up the reputation of this 'Fourth Estate of the Realm'. All that we need today in the newspaper world is trained and responsible journalists. There should be a stringent law, that only such journalists as have undergone a particular test, should be qualified for doing the work of an editor, sub-editor or a press reporter, just like auditors who cannot audit accounts of registered companies without being duly recognised. I believe that these measures will not totally improve matters so long as we do not change our mentality and angle of vision, but realising the importance of newspapers, this training will help to a large extent.

Moreover time and space have been so minimised that the field of the journalist now comprises the whole world—a world full of so varied and fast moving events and the resultant complexities that the common man feels bewildered and confused at the diverse opinions expressed on international politics by differ-

ent journalists He is in the dire need of some truthful, sincere and uniform account of the events, furnished in a simple and unbiased form Let us hope such a need will be supplied by the Institute of journalists suggested above.

International Turmoil

Since the defeat of the Axis powers hardly any day passes without the news of a crisis in some country or the other. During the recent world war, the Allies had been professing, as usual, that they were fighting for the four freedoms, for ushering into the world an era of justice, equity and peace—in short, for establishing real democracy in the world.

This has, however, proved a mirage. Some kind of dislocation and confusion is natural after a big war but the inability of the Allies to live up to their professions has made confusion worse confounded. The whole world stands disillusioned now.

To what should we ascribe all this turmoil and confusion? To the people or their leaders? No, to none of them exclusively. The very premises on which the whole theory of democracy rests are erroneous, one cannot build a strong and enduring edifice upon a weak foundation, erection of structures—however beautiful—on sand is a futility not worthy of the wise.

Unfortunately there are very few wise men living in the world today. The leaders now shaping the destiny of the world are either absolutely ignorant of the meaning, not only of spiritual, but of temporal freedom or they have not got the courage of their convictions. For else, why this hesitancy, vagueness and inconsistency?

Today the victors are speedily arming themselves as they are disarming Germany and Japan. Such a process is bound to endanger the future of America and Britain; but these countries are helpless to do otherwise. Being democratic countries it is difficult for them to change the course of events and rehabilitate Germany and Japan. Europe, China and Manchuria have been relieved of the tight grips of Germany and Japan but instead of bettering their lot, this has worsened their condition to an unimaginable extent.

The day is not far off when Germany and Japan will again rise, if not to their past glory then at least to a status equal to other countries. They have already gone down to the bottom and

there are no lower depths to plumb According to the law of Nature they are bound to rise again

They could have risen far more rapidly had there been only one person, maybe selected by the people, to guide their destinies, but in democracy growth cannot but be slow

The whole world is in the melting pot today No one knows what is in store, particularly for Europe Apprehension of Russian expansion has been a source of constant headache to Britain and America By entering the war and defeating Germany, Britain, as stated by me in 1940 and again in 1944, has signed her own death warrant Although the top leaders of these countries realise it now, before and during the War either they could not properly visualise its implications or they had not the courage to declare that the defeat of Germany and Japan would ultimately be the defeat of Britain, and America A jackal draped in a lion's skin cannot long hide its identity.

It is a well-known fact that there is not much love lost between Russia on the one side and America and Britain on the other, and it is also abundantly clear now that the last war was fought not for the good of humanity but for its destruction. The Allies, having had selfish ends to serve, had no zeal to establish real democracy, for which they professed to fight Hence it is almost certain that a time will come when circumstances will force America and Britain, for their own safety, to remove all the hurdles from the path of Germany and Japan and win them over to their side, arm adequately, and take their full and free assistance against any future aggressor

Today the Allies may take an ostensible pride in their victory and may credit Stalin, Churchill and Truman with special gifts or qualities of statesmanship, courage and fortitude, but in reality it seems Nature wanted them to win

Hitler was not as wicked as he is depicted today. He possessed exceptional merit and those who curse him forget that other leaders were also no better and some of them were still worse as far as sadism and tyranny were concerned. There is a vein of goodness in things evil

Hitler could rise to the lofty position of the Chancellor of the Reich because he represented so well the aspirations of depressed and down-trodden Germany, with single-minded devotion he applied himself to the arduous task of uplifting the Ger-

mans from the quagmire into which they had fallen after the Great War. So long as he worked with this singleness of purpose, implicit confidence and full vigour he was one with nature and consequently success came to him abegging. His unprecedented exploits overawed the whole world.

During the 'blitz' of London, Churchill wandered from town to town and street to street, to instil courage in the people, but the bewildered people of England did not pay any heed to him.

So we find that the Allies, having lost all hopes of victory, had become extremely nervous and were even prepared to accept humiliating terms from Germany. This cannot be called an index of implicit faith in victory. Intoxicated with enormous power, Hitler's head had swollen with victories in rapid succession. Having failed to remain one with Nature, he ignored the advice of his lieutenants and there lies the real cause of his defeat. Despite Hitler's drawbacks Germany was much happier under his regime than she is today or was before Hitler's advent. So also the people of Spain, under Franco's dictatorship, however unsatisfactory it may be, are more happy and comfortable than they would have been in the so-called monarchy of the type in which they used to live before the rise of Franco to power, or in a democracy of the present variety.

There is enough talk of democracy today, but it is not going to serve the masses. Modern democracies are not guided by pure unselfish motives. During the war, at one time, Germany and Russia were friends and then they became enemies and in the last stages of the War, Russia and Britain became friends. Germany, no doubt had been rapidly arming herself, yet Hitler wanted to remain friendly and avoid war with Britain. Nor did the British want to fight Hitler, the apostle of Nazism. The Munich Pact and Hess episode clearly expose the so-called desire of Britain to fight fascism. International alliances under the pretext of diplomacy have even been alliances of convenience and necessity and never purely ideological. Pacts and alliances were easily violated by either party during the war, they were often not worth the paper on which they were signed. Vested interest and personal aggrandisement guided the policies of all the warring States. Then why this tall talk about the democracy and 'four freedoms'?

The World situation today is much worse than what it was

during the War America wanted to crush Japan—her rival in trade. Having made her absolutely harmless after her complete surrender and disarmament, America with a sense of superiority now wishes Japan to develop on democratic lines, of course to the extent by which American interests are not only not affected but well served. Yet every day we hear that democracies stand for government of the people, for the people, and by the people.

In such a world of mutual suspicion and insincerity, is it not a vain hope to expect any international institution to mete out justice to the aggrieved nations of the world?

Is it being meted out conscientiously by even the highest tribunal devised by man—the international court or courts which have been trying the so-called ‘War Criminals’ of Germany, Japan, and other nations, defeated in the second global conflict within our memory? I say so, because according to Hindu traditional convictions I hold that not only a few, but hundreds of similar or even many times more horrible and destructive wars had ravaged the earth during pre-historic times, when the great rulers of the earth and other planets fought ferocious fights which overshadow the extent of the present wars or the exploits of national heroes.

Apart from any actual miscarriage of justice such as is alleged by many—not only among the vanquished themselves, but also among impartial observers—in neutral countries, is it not true that, had the vanquished become the victors, the whole situation in all matters, including justice, would have been completely reversed? In that case, those sitting in judgment now would have themselves been tried and condemned as criminals of the blackest type and any punishment meted out to them would have been regarded by an equally large crowd as quite ‘just’.

Besides, are not the victors themselves guilty of the most cruel butchery and indiscriminate slaughter of their adversaries as perpetrated by means of the terrible and destructive weapons of which the atom bomb was the culmination? Though, for the world, these guilty judges, and those who appointed them have escaped free, they will be punished in the Supreme Court of God, where the inexorable hands of justice do not spare the guilty at any cost. If Hitler and Mussolini were criminals, Stalin, Churchill, Roosevelt, Attlee and Truman are equally so.

Their rise and fall have a relatively secondary significance. Hitler, the great leader and warrior, has been crushed to dust. Mussolini, with his dreams of reviving the Roman empire, has been assassinated with indignity by his own countrymen. And Churchill, the tough war leader of Great Britain, has now no following or voice in her administration.

In fact none of them alone or combined brought about the war. Hitler, Stalin, Roosevelt, Mussolini and Churchill, all were mere instruments and God fulfilled Himself through them. The real causes of the last global war were imbedded in the accumulated mass of power and pursuit of passions like greed and vanity which modern civilisation has almost deified.

Hitler, Mussolini, Stalin, Roosevelt, Truman, Churchill and Attlee, all had some virtues and talents which made them such successful statesmen. Generally each in his self-conceit considered himself good. And no doubt they were so, at least to some extent. But none ordinarily tried to see the other's point of view dictated by different notions, conditions and circumstances. Without looking inwards for his own mistakes of omission and commission, each began to find faults with others. For instance, Truman as well as Wallace, both profess to have the good of the world at heart. But the two are bitter enemies of one another. In this bitterness, once created, one unscrupulously tries to denounce the other, and to lower him by all possible means. Duty is thrown to the winds and the good of the world is cast overboard, at least for the time being. Even public interests are sacrificed in their mutual scuffle. Exactly the same was true of the duel between Churchill and Attlee in England and the Indian National Congress and the Muslim League in India. Though both opponents are usually at fault to a lesser or greater degree, it is really such misunderstandings which generally lay the foundations of all strife and struggle.

Moreover, according to Divine Dispensation, each person fits in a particular place and time only. When God's intention is carried out, one is bidden to retire. Churchill, for example, had his days of destiny during the dark period of the last world deluge. No sooner was the war over than he was overthrown, though his love for his country remained undiminished.

Attlee has been called on the stage to carry further the project of the world design. It is sheer vanity on Churchill's part

to be impatient with his fate and to fight with his successor. We fail to realise that the Omnipotent Creator assigned particular jobs to all of us and the moment His mission is fulfilled, we are called back. That mission makes no fuss about big men and slights not the smallest. In God's world design everything has a place and function, entirely of its own and equally important. As in a mansion, bricks, mortar, iron and wood are all equally needed, so in the Great Plan an ordinary soldier has as important a part to play as Hitler, Generalissimo Chiang or Stalin. For the Almighty they stand on the same footing. We measure them from our limited angles of vision. So the Almighty Providence, sitting in judgment over us comes forth to chastise us and to lift us from our depravity to righteousness. This should show the difficulty in the administration of truly impartial and even-handed justice, especially as between nation and nation.

Another noteworthy consideration which must be borne in mind is the circumstantial limitations of all justice whatsoever. That all judgments are pronounced by individual judges or their panels from the altar of particular personal prejudices (i.e., judgments already formed) or preconceived criteria of justice, are not the only factors which complicate the issue. Justice has also a direct bearing upon social values and interests. As one and the same action may be dubbed unjust or just by different persons, so too the same act, passed as quite just at one time or place, may be considered highly unjust elsewhere or by posterity. In the fresh setting of incidents, or where some close relation is observed, no detached view of justice can ever be possible. For instance, the self same I.N.A. prisoners who were held guilty by courts martial, were released as heroes by the special bench, heralding a new era of justice in military discipline. Likewise Lord Christ, who was crucified two thousand years ago, came to be acclaimed as the saviour of Mankind, the greatest of saints and an Apostle of justice. Socrates, the Great Master of yore, who himself enunciated the principle of justice, had to drink a cup of hemlock at the hands of his contemporaries. Similarly in olden times, in spite of their greatness and saintly character, Swami Shankaracharya, Kabir and Gyaneshwar were criticised by many during their life time.

Nevertheless, most difficult as it is, international justice must be established in the world. Without it no real, no universal

peace can ever reign on earth. And while universal justice is thus an indispensable pre-condition of universal peace, this ideal justice can be reached only if the minds of the judges who are to dispense justice are free from passions and greed. Absolute justice can be expected only from those who themselves, being morally of a very high level, realise and experience the existence of the Indispensable All-pervading Atma or Divine principle always working everywhere in all possible manners. Till this truth is realised there can be no rational appreciation of the value of ethical codes of justice and righteousness, whether between man and man or between nation and nation and it would be a vain boast to proclaim that democracy or any other form of Government will succeed in banishing all wars from this earth and in bringing an era of universal peace and prosperity to the world.

Democracy vs. Monarchy

The protagonists of present democracy condemn one-man political rule; all power corrupts and absolute power corrupts absolutely. But this applies not particularly to rule by one only, but to any rule, not excluding even democracy. Moreover, even a dictator cannot rule for long if he does not do good to his subjects. If he acts hastily or abuses his powers for achieving selfish ends or for satisfying his vanity or owing to lack of experience and intelligence gets embarrassed and loses hold over any situation, he may, by the force of his power, still rule over his people against their wishes. But that rule will be short lived.

Democracy also requires one helmsman or Central authority. If it were not so, why democratic institutions elect a President or a Chairman to conduct and guide them? Thus democracy is in essence not 'rule by all,' but 'rule by one selected by all.'

And if we examine the origin and implications of the institution of monarchy we find that it had also its sanction in the will of the people. The sovereignty of the monarch was a delegation of their sovereignty by the people themselves. The institution of monarchy came into being as a noble and lasting form of choosing the Head of the State, because this system has certain distinct and definite advantages in principle as also in practice. In the first place, the principle of heredity—however disliked in the present age—has its overpowering influence on the personality and propensities of the individual. The principles of Hindu Polity were laid down by those seers who had so developed their spiritual faculties that they could divine the occult and the unseen, and could visualise the hoary past as well as the far distant future, with all the attendant circumstances; and after appraising them fully, they laid down as the best form of Government centralising of power in a monarch, to give the institution endurability and strength to administer even-handed justice for the lasting benefit of all. People may not believe in spiritual divination now but the fact remains that it was so. Biologically a son is the extension of the life of the father. He is the image, reflection or a reprint of the original,

and normally he should inherit the virtues and vices, the power and the pushing energy of his father. Whether it be in selection of cadets of the Army from the martial class or in any appointment requiring skill in arts and crafts, the principle of heredity is widely recognised. That sometimes a very intelligent person gets a stupid son or a brave general gets a coward offspring, only shows that there are exceptions, but these do not much affect the general rule.

The Monarchical system was based on this principle. Apart from this, early environment, education and associations have also a great influence in moulding a man. The inborn traits, deep rooted in our mental make-up, leave indelible impressions and they in their turn influence our outlook and approach to problems, whether demanding executive capacity or judicious discretion.

The ancestors of the present ruling princes of India were brought up and educated on the above lines. Consequently most of them ruled like ideal monarchs. Power and pleasure gradually brought demoralisation in their progeny and generations of contamination deteriorated their heredity. Living a life of comfort and luxury, many princes have lost all sense of duty and responsibility. They consider themselves masters and not trustees of their subjects. No doubt there are a few exceptions—scions of royal clans—who have still running in their veins the pure blood of their ideal forefathers.

Though at times we come across personages, who have neither nobility of birth nor advantage of a benign education in youth, yet who emerge immensely powerful wielders of great and successful authority, on the whole we can more safely follow the rule of heredity which ensures, in most cases, good descent and noble upbringing with opportunities to equip oneself advantageously to wield authority.

The Monarchical system has no doubt certain imperfections, which, when abused, as in the case of most of the present princes, brings the whole system into disrepute. But no system can claim to be without some defects. Everywhere there are loopholes. Absolute perfection is to be found only in God or Nature, and human beings can only try and devise what appears best under the circumstances. If we examine the original religious texts of the various faiths, we find that the source of authority, whether in religion, society or politics was the king of the choice of the

people; his one aim in life was to serve and not to be served by his people. Divinity was not only attributed but worshipped in him. This bringing in of the element of divinity was only with the object of putting the sovereign on such a high pedestal that he might not stoop to partiality or parochial feeling and his elevation was with a view to inculcate in the public mind the high spirit of service, lasting loyalty and deep devotion which is the ultimate authority of all law.

That did not mean that the king was any more divine than any other human being. That was only a religious and social halo thrown around him to make him the source of all law and strength for the better administration of justice. And the greater this feeling of loyalty and respect, the more stable will the Government be.

The Governments formed today, by men of straw, break up tomorrow because weak persons fail to command that unquestionable and imperative authority which is necessary to lend any constitution its endurability and strength. By concentrating loyalty on a fixed point, not transferable by the passing gusts of capricious party manoeuvres and making it lasting almost in perpetuity—which is possible only in a monarchical system—we ensure a stable structure of good Government. Examined dispassionately the system does not so much work for any personal aggrandisement of the king, as for the lasting benefit of the people. The king being a wielder of authority on behalf of his subjects, his life should be one of service of the people. Moreover we generally observe that when the person is vested with full authority for any work, realising his sole responsibility, he takes a personal interest in it and works intensely, whole-heartedly, nay, even devotedly. So, if a King has a feeling of ownership over his kingdom, that is all the better for his subjects, because he will work with greater responsibility and efficiency than those appointed temporarily as heads of the State. There was a time when Kings in their old age renounced everything and voluntarily accepted not only poverty but great hardship although not accustomed to it from birth. Not only they but even their queens, so delicate and frail by constitution, generally followed them and spent the rest of their lives depending on Nature. They used caves for their houses, hands for utensils and pillow, barks of trees for clothes, and wild fruits, herbs and roots for food,

which Nature has provided for every one. Such examples of renunciation were not to be found in hundreds or thousands but in millions. As they were fully aware that they had to leave all worldly things one day, they in their wisdom chose to leave them voluntarily. This clearly manifests how little importance they attached to personal power or self-aggrandisement.

An ideal king never has anything more in his mind than the service of his people. He always feels that his wealth, treasure, even his body, wife and children are dedicated to their service; he is always ready to make the greatest of sacrifices for their good. Judging from the higher and more philosophical point of view, we find that we adopted worshipping the image of God even in idols of stone, because we know that God is Omnipresent and All-pervading and we feel His Divine manifestation in everything existent. The greatest example of this belief of seeing God in everything is that of Prahlada, who had confidence about God's being everywhere and who saw Him in everything and proved His incarnation even in a stone-pillar. As such, if we succeed in finding Him everywhere, including the inanimate objects, we can then very well see this special manifestation of power in the King and adore him as a supernormal being, for Lord Krishna has said in the Gita that whatever splendour and glory there is in animate or inanimate objects is but a reflection of the fire of energy or divine lustre of which He is the perennial source.

The ex-Emperor Edward VIII was worshipped as a monarch for so long as he was wearing the crown, but the moment he abdicated it he became an ordinary person. The same is the case with the Viceroy of India, who during his tenure of office, never goes out to see anyone, because wielding special power and reflecting the lustre of royalty, he represents the Emperor. Although having made tremendous sacrifices and gathered a large following, Gandhiji ranked high among the greatest persons of the world, yet he had himself to go to see the Viceroy, irrespective of the fact that he was older and superior in intellect to him. So we find that it is the post, the office, or the institution that is worshipped and not the individual. The King, Viceroy or any other person in authority is respected on account of office while leaders like Gandhiji are respected for their personal attainments.

The political power of which the King was the embodiment

was considered to possess the special grace of God and as such deserved special status. The monarch must be an ideal one, fulfilling all the high expectations of the people and possessing all the virtues of a just king, like Rama, who, for his people, not only renounced his kingdom but even his beloved wife, Sita, the great Mother of Hindus, the Ideal Goddess, the perfect embodiment of womanly virtues, all for the sake of catering to the whims of a capricious subject. This Rama did because he placed people far above his near and dear ones. In those days a person was judged by ability and action; and Brahmins, sages, and saints, were as a class held superior to all others, because these selfless souls were devoting their lives only to the good of the people and not for any personal gains or pleasures of this World. The king had to rise up as a mark of respect for these sages and they had sacrificed their all for the good of humanity and had neither attachment for, nor acquisition of, any worldly wealth. Those sages had power to dethrone a king from his high office by one decisive pronouncement and the kings, on their part, held them in reverential esteem. King Rama once gave away in charity his entire kingdom to the sanctified sages and hermits but they returned the kingdom and asked him to rule over the same as a Trustee of the people. Such was the ancient ideal of Monarchy. In essence it was the best kind of republic. Though worshipped as representatives of God, if kings became unpopular with their subjects on account of their inefficiency or selfishness or immorality, the same people, who held them in such high esteem, did not hesitate to dethrone them or compel them to abdicate.

Although money in the shape of taxes was taken from the people, the Treasury belonged to the people and coffers were freely made available for their benefit in times of famine, floods or other calamities. The treasuries were treated as a 'Reserve' of the people for times of emergency, just as an individual makes provision for a rainy day.

Such was the character and conduct of kings in ancient India who ruled for the people according to the popular conception of justice and equity. Just as the sun draws up water only to shower it back as merciful rains, so did the ancient Kings collect revenue and taxes only to be utilised for the good of their subjects. To ensure the success of the monarchical form of Government, how-

ever, the person selected for kingship must be the right one. It may be that despite his intellectual and other abilities he may be found wanting in administrative experience and, to obviate this difficulty, efforts should be taken to impart from the beginning proper education and training to the prospective person in administrative duties in all spheres of State Work, just as an heir-apparent is given now. The education and training however need radical change. We should revert to the old system in which princes and paupers sat with equal humility at the feet of their preceptors and while receiving their education lived a celibate life of strict continence and austerity like the other disciples—receiving alms and performing even the menial duties in their teachers' household. This personal experience and outlook served them well when they tackled the basic problems of the masses. But the political philosophy these days inclines people to the elective form of choosing the Head of the State. In ancient India, if one had an opportunity to have a glimpse of the King, he considered it to be a red letter day in his life. To him the King, representing divinity on earth, was the embodiment of power and justice.

Japan progressed with surprisingly rapid strides, because she was ruled by emperors descending from one family for over 2,500 years and if the Japanese could only rule with equity and justice, and curb their desire to dominate other nations there would have been considerable progress and real peace in that country. But the so-called democracy in Japan today is bound to bring chaos, disaster and ruin in due course although for the time being she might prosper, having now reached her nadir.

Such unnatural settlements of the destinies of nations are bound to persist unless all the nations of the world are brought under One World Government as envisaged in the following pages.

One World Government

Before giving expression to my conception of 'One World Government,' let me state at the outset, that my views are subject to modification in the light of other suggestions or according to the needs of changed circumstances. Even after long travails of bloodshed and prolonged trials and tribulations, age-old controversies regarding the ideal form of Government have yielded no definite results. Democracy in its various forms was ranged against monarchies, oligarchies, dictatorships and totalitarianism. The incessant international strife, waging for hundreds of years, has somehow resulted in an apparent victory for democracy. The so-called Democracies, in order to be triumphant, donned masks widely diverging from accredited ideals and adopted ways which ran counter to the vital principles of democracy. Republican Democracy, Constitutional monarchy and democracy with its life strings in the hands of a few plutocrats are a few of the instances.

Most of the existing democracies are democracies in name only. Democracy carries its antithesis within itself and has intrinsic defects, which work for its destruction. The party system which constitutes the essence of democracy is responsible for making failures of democracies. Intricacies and intrigues of party politics evident to everyone today, set at nought the claim of democracy to be a government of the people, for the people, and by the people. The opposing party in democracy claims too much of the time and energy of the Government. Most of the valuable time of those entrusted with a nation's destiny is spent in futile wranglings with the opposition as well as among themselves. The party in power has to waste its time, resources and energies in placating, pacifying, or silencing the opposition, which has ordinarily no other function than that of finding fault and criticising and obstructing the working of the administration by putting mostly unnecessary questions. Many times even sound proposals or beneficial programmes of national utility cannot be put through without being adversely criticised. The opposition tactics serve only to stifle the enthusiasm and initiative of the party in power. The energy and time of the people which should

have been devoted to constructive thought and action are often frittered away in useless discussion and wordy warfare. But to remain in power, party members have to keep the electorate fully satisfied and appeased, and to achieve this they have at times to sacrifice even the basic principles of good Government. Thus between fighting the opposition on the one hand and keeping their party colleagues and the electorate in good humour on the other, their energies in many cases cannot be bent towards any concentrated effort, upon pursuing constructive policies, calculated to bring national good. The masses cannot be expected to have the requisite character and intelligence like the selected ones. When freedom is allowed to all, there is no end to fault finding. As a result it becomes difficult to exercise control over boisterous people. Anarchy, civil strife, turmoil, and warfare follow mob rule as a necessary consequence. And if all this means Democracy, it is a veritable curse upon mankind.

In defence of the existing forms of democratic governments, America is cited as an example of the most advanced country; but in America, too, there is constant friction between the parties and all the evils inherent in party government exist there as well. In spite of the vast accumulation of wealth and the large strides in material progress which America has made, there is little happiness.

America has reached the zenith of her glory and the time is not far away when she will begin to descend. The process may or may not take long, but even a long period is nothing compared to eternal time. America had been acting according to the laws of Nature however unknowingly, and hence had been advancing with speed, no matter whether she was conscious of the ideal or not. With singleness of purpose, Americans selflessly devoted themselves to the uplift and progress of their people. So they were helped by Nature in their intense and selfless activity. With vast powers vested in the President, in other words having a single individual to guide them, they could, to a great extent, set their house in order very rapidly and efficiently. Just as an unskilled fireman putting fuel into the boiler is instrumental in running a big engine, without in the least understanding technically how the fire would move the whole machine, so without any knowledge of divine forces at play, Americans and Russians had been acting in accordance

with these tenets. The moment they swerved from this path of selfless activity the downward trend began and now they have to meet the consequences thereof

Thus I hold that open, as they are, to many defects and disadvantages, democratic forms of government as we see them today will not really serve the purpose of ensuring even material well-being of a society on a permanent footing.

Democracy or any other form of Government is to be welcomed, when it lays down as its basis the real uplift of the people towards better living, ensures peace, happiness, maintenance of justice and morality, and concentrates on the aim of doing good to all, to the exclusion of no single section of the community. Devoid of its tendency to promote dissensions between parties and groups of self-seekers and if based on the one aim of achieving good for the whole of the community, democracy is good and worth adopting; but as we have seen and known, democracy so far has not fully embraced these virtues

Therefore, after countless experiments and age-long experience of diverse types of politics in India and the world our ancestors acclaimed a single man rule to be the best form of Government. Hence our ancient tradition advocates the ideal of 'One' in politics as in philosophy. That one, be he a President or a King, must reconcile all the diverse interests and must be either elected by the people or of the choice of the people. He should be guided by spiritual principles and lofty code of ethics. He should be one with the many and yet above them. He should transcend all differences and yet compose them under him. He should be resolute yet not static. He should be detached but should never lose living touch with the people.

Various practical deductions follow from this statement of principle which may be explicitly stated as follows. The people of a country or, for that matter, the peoples of the world should elect a President and vest him with full and absolute powers. The head of the State (to be called a President or a King) should himself hold the supreme powers of administration not only unfettered by any position; but there should be no opposition at all. He should be free to act at his discretion. He should hold sway, normally, for a period of ten years and so on. In order that the chosen head of the State may not swerve from the principles of right Government, but may continue to

administer efficiently and ably, there should be set up an adequate committee of chosen (elected) representatives of the people, having power to call upon the people to re-elect a new President. If the existing one is found unsuitable or any other suitable machinery be evolved to check effectively the head of the State from assuming despotic power against the wishes of, and to the detriment of, the people

The President shall wield full authority and power as long as he enjoys the confidence of the people, but should he fail to do so at any time during his tenure, it shall be open to the people, at the instance of the committee, to re-elect a new authority (even before the expiry of his full term) by a 75 per cent. majority. The committee will be re-elected after every three years. There shall also be a Commander-in-Chief to be incharge of the Army and responsible for the defence and maintenance of peace on land. He will also be elected by the people for a term of five years and will have to work under the President. The Election of a Commander-in-Chief will also prevent the President from becoming a dictator. The people will have to remain ever vigilant lest the President or the Commander-in-Chief or both in league assume dictatorial power against the will of the people. Some method should be devised as a check against such an eventuality. If there is a conflict of authority between the two, then the people through the committee or in any other manner thought proper, should decide it. In this form of Government, the President shall not be fettered by party or sectarian interests, and will always strive to do good to the people. The vesting of complete powers in the President will be the best way of working the governmental machinery without friction or set-backs. Russia is progressing rapidly without hindrances because there is no 'opposition' there, but Russia also requires radical changes and very many modifications. The President will be free to initiate his own policies and pursue his own line of action in all major questions of administration without fear of being censured or bound down by defunct rules or by general principles which might not be applicable to particular cases. We may for example watch Russia progressing rapidly without hindrances in spite of her defects which need not be mentioned. We must not also forget that absolutism, when carried to the extreme, becomes a menace to world peace and sows seeds for its own

downfall The dictator, detached from the freely expressed support of free people, paves the way to his grave Extremes are always bad and Russia may suffer at the hands of Nature for breach of natural laws in due course The cycles of events with far-reaching repercussions move slowly but surely and have no pity or compunction to crush beneath them, if they must, personages however eminent and however powerful

So much about the form of Government. What about its jurisdiction? The establishment of the above type of democracy in all countries would not help us much. That would be creating many 'absolutes' on earth fighting amongst themselves and creating new problems So long as there are many, their interests are bound to clash The economic, political and social problems of the world are such that different countries have different and frequently clashing interests. Unless they are co-ordinated through some international machinery, conflagrations will be inevitable But to our disillusionment we find that the international bodies that have been set up are partially effective on a temporary basis. Nothing less than a World State can successfully tackle the problem.

The recent war has also been a book to us, as it has made us realise the fact that our conceptions of living are based on slippery and unsound foundations, and we have therefore to find out ways and means for recharting our course, so that we may learn anew, how to live and let live To bring about peace, real and everlasting, we have to knit different sections of the human race into reciprocally helpful unions Castes, creeds, and sects may be maintained, if they must, for purposes social and religious, but the political and economic structure of the new world order should not be motivated by sentiments, sectarian or parochial, heedless of the common origin of man. We also know that disagreement regarding man-made boundaries has in the past led the various countries to collisions and catastrophic wars. The emergence of parcels of land, known as India, Germany, Russia, France, etc, on the face of earth, is not coeval with the advent of the human race on this planet, where continents and countries, being ever changing entities, accidentally brought about either by subterranean upheavals or slow process of transformation of the earth's surface, are mere partitions caused by mountains, plateaux, rivers and seas. Unlikeness in the colour of the human

skin or ethnical differences which are the results of climatic conditions, have caused deep breaches in our ethnic continuum, but as children of one Almighty Father, or as small parts of the One all-pervading spirit, we must strive to live as one people, act as one nation, owe allegiance to one flag, use one currency and ultimately speak one language. Thus devoted to the same ideals, working for the same cause and united for the same purpose and with no hatred, no suspicions, no jealousies, and no rivalries, we shall be able to eliminate all feelings of differences of race, caste, colour and creed. Such identity of ideals, I feel is the only solvent for all the ills of the world.

By this I do not suggest the obliteration of all differences, in fact, differences in some shape are ever bound to exist, they cannot be wiped out even if we so desire. For instance, differences in physical forms, mental capacities and temperaments, etc., are not only not destructible but their removal will be highly harmful. Therefore it is very essential to keep the caste system for working smoothly and systematically, although the trend of modern world thought is against it. I do not intend to justify many of the iniquities of the present caste system in India or elsewhere which must be removed as early as possible. But natural differences will always remain. In Russia too where all trade is owned and controlled by the State and all people are claimed to be equal there are still persons in different trades and in posts high and low. There are lawyers, doctors, technicians and men in the army, according to their natural aptitudes and intellectual qualities. But all of them do not stand on the same footing intellectually. So I feel that caste should be based on intellectual capacity and the inherent aptitude of an individual. Differences however, based on inequitable distribution of the necessities of life and artificial narrow notions of selfishness and greed should go. The Unity that we should aim at is not to be erected on the grave of differences. Our ideal, 'One World Government' inspired by the Omnipotent, must rise from these very distinctions. It is to be a unity in diversity.

The Socio-economic structure in the One-World-State should be based on the ancient Indian model, controlling all avocations or allowing no competition or overlapping. All business and industries should be nationalised in the 'One World Government' with a compulsory seven or eight hours' work for every adult.

as dictated by circumstances. Human experience has shown that not great work was ever accomplished without the capitalist playing a part in it. In fact, the capitalist (whether the State or the individual) has always been the primal and motivating force in all the colossal projects throughout all times and climes.

Compensation and adequate provision should be made for free food, clothing, housing, education, medicine and other facilities of uniform standard on an equal wage basis. Definite inducements should be held out for exceptional or brilliant performances and services. Promises of bonuses or extra remuneration should always be put forth as incentives to urge them on to better and improved work. Places for healthy recreation and entertainment should be erected, where citizenship and cultural development should be inculcated in the people by means of periodic educative propaganda, *e.g.*, lectures, films, drama, etc., and people should be made conscious of the life of the community as a whole.

A happy mental condition and freedom from worry is very important. This helps the mind to fully concentrate on work, which in consequence naturally improves. A better turn-over and improved quality of the goods produced will result in the general well-being of the community as a whole. The modern system where men and women work together is very harmful as has already been proved in the western countries which have adopted it.

Work for women should be of a different kind. They should specialise in nursing, education, house decoration, arts and crafts, music and other avocations for which they are better suited physically and temperamentally. But work both physical and intellectual, must be for all,—whether rich or poor, skilled or unskilled, male or female. Idle people tend to become lazy and demoralised because a vacant mind is the devil's workshop.

Private savings may be encouraged and permitted to be held in Government securities, with freedom for the owner to bequeath the same either to his family members or to charitable institutions. With the control and direction of all such schemes remaining with the State departments, there would be no room for unfair competition, corruption, evasion of payment of taxes and other evils which would otherwise exist. In fact there will be no need of any kind of taxation.

After the present political turmoil and economic jealousies have all subsided in a One World Government, I am convinced that the people, freed from worldly wants and the present nerve straining political atmosphere, will be more and more inclined towards philosophy and religion and will develop the faculty of discriminating between the real and the unreal

PART III

Religious Values

Value is a relative term and while appraising it we are generally guided by the standards we have formed as a result of our associations with the outside world. But we have forgotten our ancient high ideals. The West has so much encroached upon the East, not only in the spheres of economics and politics, but also in the intellectual domain, that we have in a great measure lost capacity for independent thinking and our conception of fundamental values has come to be a mere replica of the dogmas of the West. This is nowhere more strongly borne out than in the increasing laxity in enforcing our spiritual standards in all spheres of life. Our basic conception of life has unfortunately been so grossly alloyed with western ways of thinking that we have ceased to apply our original tests of evaluation and drifted far away from our chief objective—the evolution of the Soul.

The grosser creation consists of matter and not mind. The second stage takes into consideration the mind but goes no further. The third stage really completes the cycle. This is 'Spirit' (Atman) pervading all and yet distinct; existing all the time and yet undefinable. Science has so far failed to prove its existence because scientific apparatus consists of material instruments and conception of the 'spirit' cannot be subjected to their observation. It is the subject 'par excellence' which has affirmed other objects and as such is known only in self experience. The presiding deities over the Sun, the Moon, the Stars, Fire, Earth, Water, Air, and Space are nothing but manifestations of the One spirit in diverse forms.

Spiritual evolution is real progress. We have striven for this in the past and this has been our goal. All others are but means of achieving self realisation, the purpose and the ultimate goal of life. All acts we do or thoughts which come to our mind are to be judged in terms of their utility for attaining the real objective of life.

Our plan of life was based on spiritual ideals. Our ways of

living were moulded in that pattern Our ideals and our customs, our industries and our economic organisation were all based on this one underlying concept

Where is that concept now? After centuries of economic exploitation and political subjugation we have lost the courage to stick to our own ideals We have ceased to apply spiritual standards to our activities In fact we have not only been politically subjugated but have been reduced to a mental and economic serfdom We think in categories of western conception, we speak in western terminology and act up to western ideals. We are afraid of applying our minds to our problems Since Religion has come to be regarded as rank superstition in the west, we dare not apply the test of religion to good Government

Shall we now break these shackles and refuse to be shoved into grooves of western thought? The great Hindu society worshipped the cow The Sanskrit word for Cow is 'Go' By extended meaning it has come to mean stars, heaven, sky, ray of light, speech, goodness of speech, mother, water, eye, etc. The full significance of this expansive connotation would be too lengthy to discuss here nor is it necessary to establish that 'cow' represents, as found in the earliest Hindu scriptures, 'divinity' on earth The fact that 'Cow' is a symbol of celestial influence is admitted on all hands We hold the cow in such high esteem that even if one hair of her body is unwittingly hurt, one has to perform penance by expiating oneself from the sin so committed The cow occupies such an important place in the scheme of life of a Hindu that it is impossible to think of any aspect of it without thinking of the Cow

The 'cow' formed the bulwark of Hindu society and Hindus lived and died for this holy creature There are historic examples of kings offering their entire kingdom in lieu of the cow. We are aware of the high standard of value set on the cow by the great king Dilip who was prepared to court death for the sake of Nandini, the sacred cow Hindus will not be Hindus if, in their blind imitation of the west, they fail to come up to our ancient standards of extending protection to the cow This can be possible only if we have a Sovereign Hindu State This great advantage, which one compact Hindu State would have entailed, is being over-looked I do not want to dilate upon the advantages of cow protection from the point of view of economics, com-

merce, health, hygiene, agriculture and animal husbandry. The protection of the cow must be made a primary concern of the Hindu public and that can be done only when the sovereign Hindu State enacts a law prohibiting cow-slaughter.

We should shake off the cowardice which centuries of humiliating treatment has produced in us and should openly declare that we are the protectors of the cow and shall remain so. This is possible only when we have our way and have the power to enforce our decisions. Therefore we should build a pure Hindu State, based on Hindu culture, bordering Pakistan, a Muslim State, until One World Government is established. Recruitment to the services should be strictly on the basis of merit. Our independence should be inaugurated by the complete stoppage of cow-slaughter, and by the introduction of a new era or calendar. In India we have the Vikram, Shalivahan, Fash, and so many other calendars; so I suggest that we should start a new era commencing from the day of India's independence. If such a change is not deemed convenient in the immediate future it should be adjusted and mentioned alongside the Gregorian calendar or in any other suitable way. We should rename our country 'Bharat' so that we may always be reminded of our past culture and glory and, like our ancestors, be inspired to evolve a universal religion that may be acceptable to all, and while advocating respectful regard for all the principal and important religions of the world, it should contain all the fundamental principles.

Universal Religion

Torn into various rival camps, the world today is bleeding in its orgy of mutual strife and clamouring for a synthesis of all the 'isms' and opinions, the necessity of which is recognised by all serious thinkers. The civilized world is in danger of vanishing, if such differences are not reconciled.

If we analyse the situation it is not difficult to find the way out. Materialism, with its characteristic narrowness, egoism, and selfishness has cornered religion. Spiritual and moral values are in danger of being extinguished and modern youth is swayed by irreligious trends and influences. Mankind today feels a great need for a religion, universal in scope and content, and based on scientific principles. Such a universal religion should follow the same yearning of the human mind which forms the basis of social order. This would be in a way Essential Religion, never seeking to supersede or abolish the existing religions, but merely bringing home to all the fact that the fundamental essentials of all religions are almost identical, though each uses different terminology. All human beings could meet and live within the fold of such a Religion while each person in his own home could cherish and follow any particular creed he or she loved.

The understanding by a person of any scripture—properly or improperly—depends on his own special aptitude both intellectual and temperamental. It is this difference in the understanding of any scripture whether it be the Gita, the Bible, the Quran, or any other, that has often been the cause of much dissension and strife. But if its cause, as indicated above, is properly understood, then toleration almost inevitably results, and with the growth of toleration, there results, almost with equal inevitability, the elimination of dissension and strife or, to put it in positive terms, there results peace and happiness. All religious faiths worth the name commonly denounce dissension and strife and if any religion or faith preaches strife, it cannot be called a faith and its existence will be very short.

Moreover, if the various scriptures of the world are read with this spirit of toleration and understanding, we find that scrip-

tures like the Bible and the Quran—apparently so far apart from the scriptures of India—teach essentially the same truth. Without recognition of the spiritual unity, which lies at the core of all religions, there can be no peace in the world and spiritual unity can only be achieved by members of each religion recognising or honouring in action the truths contained in other faiths

Today everywhere in the world there is a wild orgy of strife, bloodshed, murder and all that makes for the destruction of peace and happiness. They are unquestionably the cause of much, if not all, of the present miseries of mankind. The root-cause, however, as recognised by the thoughtful all over the world, is selfishness and greed. Such tendencies rely for support on that view of life which sees nothing but unconscious material force as the ultimate source of everything in the universe, whether bodily, mental or spiritual, so that according to it, when the body perishes, man as an entity comes to an end and no 'soul,' 'spirit' or anything beyond matter survives the body. Such a view of life destroys all rational and logical bases of moral conduct wherein selfishness and greed have to be restricted to a large extent. But in the materialistic view, there is absolutely nothing which can rationally justify, much less encourage, any avoidable restriction on one's separate and separative interests as distinguished from, and often opposed to, the interests of others

I have not expressed disapproval of any religion. From my study of religions, I find in all of them the germ of Advaita-vada ever present (whether their followers have understood it or not) which is the only solution of the problems of life leading to liberation and supreme happiness. It is my ardent desire that every one, without any distinction of race, religion and colour, should conduct his life according to its principles along Karma Marga, Bhakti Marga, and Jnana Marga and enjoy Bliss by realisation of his self as the Paramatman or Supreme Self. Such an ideal society can come into existence only after the present disintegration in the world has been checked and the whole of human society has been reconstructed on a more real and solid foundation

Religion and Society

What the human world needs today is a rational scheme of social order. A scientific system of social organisation, which seeks to promote the growth of human personality as well, must be determined by the psychophysical characteristics of man, and the aims and ambitions that he strives to achieve in his life. While man, as an individual is a part of society, serving social ends and objects, he is at the same time an individual soul (Jivatma) seeking not only bread and butter, but spiritual perfection and evolution of his personality through social institutions.

Bearing this in mind, the founder of Advaita propounded the Varnashram Dharma. With a view to division of work according to temperaments, four comprehensive categories were recognised and society was classified into Brahmans, Kshatriyas, Vaishyas and Shudras (priests, warriors, merchants and labourers). This fourfold classification is based upon the predominance of one of the four basic psychic tendencies—cognition-dominated, action-dominated, desire-dominated and indistinctive. There can be no fifth.

Similarly the four stages of life, i.e., "Ashrams", were demarcated to facilitate individual evolution by working assiduously in one's own avocation or Varna. Unfortunately the present disorganisation of life of Ashrams has broken up this tradition. It now remains only an ideal.

However, a planning of life on similar lines is essential for the growth of human personality as well as for the progress of human society. The necessity of a period of study—Brahmacharya Ashram—is universally recognised today, though Brahmacharya as defined by the Shastras has some distinctive features of its own. Begging, for instance, was prescribed as the first and foremost task for a student, even if he was an heir-apparent to a Prince or a multi-millionaire, so that he might learn tolerance and forbearance and shed egoism and conceit, all of which influence the human mind. Discrimination on the score of birth or status of the students was conspicuously absent. A Prince and a poor Brahmin stood on the same footing. Great reverence

for the preceptor was inculcated in the students in order to ennoble them and also for enforcing discipline, which, alas! is not the case today

But nowadays, after his student life, a man remains engrossed for the rest of his life in his personal and family affairs. Varnashram Dharma envisages three definite stages in the latter part of life. Limiting the family state in Grahasthashram (domestic life) to say about 25 years, we are enjoined to lead a charitable life devoted to preaching, teaching and other pious deeds or rituals, i.e. Vanprasthashram. The last years of life, when one has fulfilled all social obligations and acquired multiform experience in pursuit of his ambition, according to the Indian view, should be dedicated to self-realisation and higher spiritual ends, casting away all worldly attachment (Sanyasashram). Had there been any real good in worldly wealth, hundreds of thousands, nay, innumerable Kings would never have renounced their Kingdoms and would never have voluntarily adopted the hard and austere life of penance and bodily self-abnegation.

Varnashram Dharma in its true form is the noblest type of Socialism that has been or can ever be devised. It merely recognises the temperamental distinctions between man and man, which can never be effaced. Differential treatment, with different types of persons, will exist so long as man exists.

As differences are only temperamental and not fundamental, so also the treatment will differ only in its practical and social aspects and not in the fundamental spiritual field (of Parmarth) where all men are equal. The differences recognised here are not between man and man as human species but between different men with different needs and capacities placed in different circumstances.

The distinctions may be based on birth, action, heredity, temperament, nationality, religion, abilities, or skill. Differences in intellect, temperament and avocation do always exist. That is why we find judges, lawyers, leaders and followers, skilled and unskilled, educated and uneducated, physically strong and weak in all countries and societies, among Indians, Europeans, Americans, Germans, Africans, Chinese, Russians, etc. One may or may not believe in Varna Dharma. One may believe it to be based on merit and demerit (Karma) and another may believe it to be rooted in birth, while a third may regard it as springing

from something else. But Varna Dharma will exist as long as the world exists, whatever the shape may be. Varna and Ashram Dharmas in their original and essential form are in complete harmony with the Truth of the Advaitavada (Monism) and are instrumental in human progress, being a step in the realisation of Truth, provided they are followed on the right lines.

This very Varna Dharma, so excellent in its pure, pristine form, becomes a veritable social fetter and an instrument of social oppression when abused. In fact, birth alone or action in itself provides no easy clue to a man's real nature which the Varna seeks to determine. Whereas one's hereditary propensities predetermine one's bent of mind or interest and capacity for a particular avocation, spontaneous variations cannot be ruled out. On the other hand in many cases where spontaneity clearly differentiates particular individuals, wrong judgments are bound to create new problems. A man may be mistaken in his judgment about himself and one and the same person may qualify himself for more than one Varna at the same time or in different walks of life at different times. There are record instances, when during the times when the caste system was practised strictly, many persons changed their caste on the grounds of merit from lower to higher or *vice versa*. The 'Bhagwat' even mentions a period when there was no caste and men followed their own natural propensities unfettered, not budging an inch from the highest moral standards. Influences of ancestry and circumstances are both so intermixed that a clear-cut classification becomes impossible. This difficulty was to a large extent responsible for the rigidities in caste system and for some of its defects.

In getting rid of the caste system, therefore, we should be careful to note that we wipe out the abuses and retain only the essential scientific principles on which it was based. These will help us a good deal in planning our future society.

* * *

MARRIAGE

One social question connected with religious faith is that of marriage. The laws of marriage as laid down in Hindu Shastras reach the highest pitch of perfection. These laws hold good down to this day, comprehending, as they do, the very essence

of the relations between man and woman, who have been deified as God and Goddess, being as they are, each an appearance in a limited form of the non-dual Absolute Being, who is hailed in one of the Vedic passages as "Thou art the woman, Thou art the man, Thou art the youthful lad and then again the damsel fair"

The ideal marriage should and often does culminate, according to our Shastras and traditional notions of matrimony, into the most complete identification of the wedded couple in thought feeling and aspirations. There cannot possibly arise any question of equal rights between man and woman as husband and wife. "Equality" always implies difference and division between what are regarded as mutually equal, whereas the Hindu idea is that man and woman, when truly married, should be one unified personality. Husband and wife are complementary or we may say the convex and the concave sides of the same thing, indivisible and therefore incomparable. Wherever equal rights of husband and wife are stressed upon there is domestic strife and divorce, now rampant in Western countries and ruining their domestic happiness. I recently read that in a free and wealthy country like the United States of America, one out of two marriages proves unhappy and ends in divorce.

The relationship between man and woman is fraught with far-reaching consequences for humanity. Therefore there is very great need that it should be viewed carefully and dispassionately. Yet passions and sentiments have fuller play in dealing with this than with other problems. Sentimental catch words and fads which are special characteristics of the modern age have blurred our vision. As a result of impact with the 'West' and the adoption of the western system of education, India is showing ample signs of having caught infection from the west in every sphere. In the wild chase after equality, higher ideals are being pulled down in the name of reform. The iconoclastic tendencies of the modern age condemn and wish to break everything without discrimination.

Man and woman, whilst being biologically different are also poles asunder in intellectual and temperamental qualities. They have different needs, different capacities and different functions. The physiological and psychological differences of the two are quite distinct. That is why they should have different rights, duties and privileges. It is quite absurd to talk of equality be-

tween the two Any thoughtless attempt to abolish the distinctions made by nature would be utterly senseless and harmful

The psychophysical differences between man and woman are only complementary, one serving the other, dividing the family responsibility on a very equitable basis Man the more daring, hard, harsh and tough of the two, goes out to earn, while woman the fair, passive, soft and delicate, directs the proper expenditure of his earnings So the Indian ideal is that of identity, and not equality

Nevertheless, we cannot but admit that the movement for equality of woman with man was prompted by iniquities of the highest order, perpetrated upon womanhood in many parts Excessive repression of woman had its natural reaction. Instead of a refining and ennobling sacrament, marriage has deteriorated into frequent mismating and an intolerable bondage Likewise economic dependence of woman upon man, as obtains in many parts, inevitably leads to a demand for equal rights of inheritance In order to save the fabric of the highly useful family system the laws of inheritance ought to be revised suitably The wedded couple should be considered as one link, one soul with two bodies, or as two organs of one and the same body having complementary interests.

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HABITS

In the matter of personal habits, I am all for the maxim 'Plain living and high thinking' Luxurious living, specially on the part of the leaders of Society, tends to create jealousy, discontent and unhappiness among those forming the lower strata. Reform, like charity, must begin at home Let reformers not fall prey to the common human weakness of being spoiled by comforts and luxuries brought by success When air becomes light and thin, it automatically rises above the dirty, dense atmosphere near the ground, giving place to thick air When the purity of the air is disturbed it becomes heavy and falls down again, But, it should be strongly emphasised that plain living does not mean, and need never be, ugly, unaesthetic, or unclean living On the contrary, real plain and simple living can and should be quite a beautiful, a lovely living As Shri Krishna has taught us, a truly spiritual man is independent, shiningly and beautifully

clean and pure, as well as efficient. Any person leading such a life is bound to be an efficient individual, capable of doing well anything required of him in any situation. That is not the casual, haphazard life which many a supposed religious person not infrequently considers as the height of spirituality.

Plain and simple living on the part of the leaders of Society and also on that of their followers in the lower social grades, does not at all mean any discouragement to, much less any denunciation of, the development of art and industry in the national life. On the contrary, in the ideal scheme of the Varnashram Dharma every provision has been made for the advancement of every art and useful industry in the real sense of the word. Of all ancient countries, India was once one of the most refined and wealthiest on account of her various industries.

There is much poverty—grinding poverty—everywhere in the world, particularly in India and China, yet more people die of over-eating and over-indulgence in the gratification of the palate and of other senses than of starvation. Almost all men, especially the rich, 'live to eat' rather than 'eat to live.'

It would certainly be a great corrective to the ills of human society if all of us—particularly rich people and our leaders—took to a simpler and plainer style of living. Above all, a life that is lived with a view to preparing oneself for the attainment of the ultimate goal, namely freedom in the sense explained above, must be imbued with the spirit of non-attachment and renunciation, as explained in the Bhagwad Gita. The renunciation which is desired is not just outward renunciation, but the renunciation of all such scheming and planning as are indulged in with a view to gaining personal advantage. Outward renunciation is helpful only in particular cases and up to a particular stage.



EDUCATION

There is a great rush towards education nowadays, but we find few suitable teachers with practical experience of teaching. Only theoretical education cannot help. Teachers should have higher ideals. Young people fresh from colleges have no experience of practical training and as such they cannot demand the respect of students, which is far more essential than mere book

education Until that is inculcated there cannot be proper training and education, of the students.

In our imitation of the west we have blindly followed their educational policy and co-education, which is definitely harmful, is being rapidly adopted by us. Girls as stated before should be educated and trained only in those subjects for which they have a natural aptitude and in no case should they be educated along with boys

The first fundamental characteristic of our education was the faith in God and in the Guru (Preceptor) and we began all our actions, including education, with the name of God Our ultimate aim was to educate a person to know what the world is Whence came we all and whither have we to go? What is he—whether mere physical body or soul also? If soul, then what is this 'soul'? All this is hardly known to any scholar these days however eminent he may be The child was first made to write the name of the God, Ganesh or Rama, before learning the alphabets, but now instead we begin the child's education with 'cat' 'rat' 'dog' and such names This shows the trend of our minds and how from a high spiritual pedestal we have fallen to the common plane.

Spiritual and Temporal Power

“We learn from the history of man that man never learns from the history of man”—*Schopenhauer*

The rapidity with which science has developed during modern times is undoubtedly extraordinary. The miraculous inventions and discoveries made by eminent scientists have astounded the thinking world

But a careful and dispassionate study of the rise and fall of past civilisations fully convinces us that the universe will ever be governed by the law of time. Time moves in cycles. Again and again we find countries rising to the pinnacle of their material and cultural glory and then sliding back into abysmal darkness. The Assyrians, the Babylonians, the Greeks and Romans in the West and the Aryans, the Turks, the Persians and the Chinese in the East had in their respective ages, risen high, but today we find that many major civilisations have almost vanished from this earth.

All this is in accordance with the law of nature. Nations rise to fall and fall to rise like all other things in this physical world. Their glories and achievements also meet the same fate. Looking at the trend of events today we notice that the west had its own day, a day of prosperity, world domination and universal glory.

“The paths of glory lead but to the grave.” Now the west is tottering down as if unable to bear the burden of glory any longer. And slowly and gradually the crestfallen and down-trodden East is waking up from its long slumber, as if to regain and surpass its past glory. But neither the East nor the West is conscious of this inevitable change. The West is puffed up with vanity at its startling success and the East, suffering from an inferiority complex, is unaware of its potentialities. Every scientific invention made by the West has heralded a revolution, at least in the minds of the men of science. The steam engine, electricity, the wireless, the robot bomb, the rocket and lastly the atom bomb has, each in its turn, been acclaimed as the fore-

runner of a 'Brave New World,' yet the world is just the same, neither brave nor new.

I, for one, cannot believe that petty scientific changes in this ever changing gigantic world can have any lasting effect on the laws of nature, and if man does not go beyond nature he cannot hope to control the march of events in this world

Even greater success in scientific advancement was achieved by the people of the world in the past In India, we find in our Scriptures clear proofs of quite significant scientific progress, even the theory of the atom and the molecule is stated in Yog-Vashishtha Now we have forgotten those principles on which it was based and consequently are unable to prove it according to modern scientific reasoning Nevertheless we have no reason to disbelieve it in the light of the tremendous progress made by science recently Though we have forgotten and forsaken most of our arts and sciences yet we know that our ancestors had developed these to a great extent Taking one of them—archery, we find that this line had been developed extraordinarily Arrows could cause much greater destruction in those days than bombs at present There were arrows, commanding elements and energies, *e g*, fire, air, water, heat, light and electricity, then an arrow could instantaneously reduce a huge mountain to dust, spread fatal disease and create snakes and reptiles, lull down to sleep whole warring armies and again rouse them from deep slumber But all this could only be achieved by chanting the particular Mantras This Mantra-Vidya, though almost extinct now, mentions how the whole universe, being surrounded by atmosphere, is governed by the vibrations of sound So, if a particular Mantra was properly and correctly recited, it produced the desired effect by causing vibrations throughout the atmosphere Such a science cannot be easily comprehended by modern scientists as it goes far beyond the domain of modern science Similarly, through the proper practice of Yoga (the Occult Science) by concentration of physical, mental and spiritual forces, a person could make himself disappear and reappear at his will, he could win over any person he liked, and even make his subtle body enter into any other physical body, as well as create innumerable bodies similar to his own All this may sound illogical and absurd to a modern man but this was once considered to be an ordinary achievement in India.

Yet all these achievements could not bring real happiness to mankind. According to our philosophy the deeper you dive into the mysteries of nature the more you know about it. Newer and mysterious things, tickling your curiosity more and more, ultimately lead you to an abyss of confusion. This universe is so vast that there is no end of visible space. Man may succeed in reaching the Moon yet he will find that he has just begun the discovery of this universe. There are still regions a thousandfold more extensive than visible space. The Chittakash or the region of the subconscious stretches far beyond the conscious and covers thousands of times greater space than the visible material one. After that there is the last region, that of Chidakash, the eternal, unlimited, all-pervading ever-shining region of attributeless joy or bliss. This is the Reality of realities, the one and the only goal of man. Unless this state is reached man can never experience real happiness.

But this stage cannot be reached through science, as the Katho-Upanishad says

“This soul is neither achieved by the study of Vedas nor through intellect nor by constant hearing.” Those who try to discover the visible material space or the region of the subconscious follow only an illusion. Because a complete discovery of Nature is beyond human capacity, being selfish by nature man has always been using scientific knowledge for obtaining selfish ends. Today he has gone beyond that and has been developing science only to introduce greater and greater destructive forces in the world, but even if scientific knowledge is applied only to human benefit and comforts it would not lead to real human happiness. Greater scientific advancement may teach us more of natural laws but it will never take us beyond that. Real happiness lies far beyond and cannot be realised through intellect, education, wealth or power. It can only be achieved by proper adjustment of our minds and not through the development of science along modern lines. We should better feel more grateful to the Almighty than try to probe into the mysteries of the universe.

Weak erring man thy duty is,

—Gratitude to show

Eternal's wisdom to revere, nor further

Seek to know

Influence of the Subconscious

Man perceives an object or conceives an idea through his prejudices which are the creations of various complexes governing his subconscious, conscious and super-conscious states of mind. The popular saying that everything looks jaundiced to a jaundiced eye is really based on this fundamental truth. We see the world as we are. If we are in grief, the whole world looks sorrowful to us, but to one in good cheer the same world at that very moment looks gay, happy and joyous. A thing is good or bad for us at a particular time according to the state of our mind—"There is nothing either good or bad, but thinking makes it so."

Thus great persons like the prophets, the wise philosophers, the poets and artists, all saw the world as they were within. Not being in the same state of mind, the world at large always ridiculed, criticised and at times vehemently opposed them while they were living. But when the same state of mind was even slightly touched by the world, those very persons were recognised among the greatest ever born. So we find that no man in our world is above criticism. Buddha, Christ, Mohammed, Nanak, Chaitanya and Gyaneshwar and all the other great men were criticised and some of them tortured by the people of those days. Yet after their departure from this world they were acclaimed as great souls. Lord Krishna and Lord Ram, too, could not escape public criticism, whether right or wrong.

In our own days Gandhiji was criticised for preaching unity, love and non-violence, whereas Mr. Jinnah is being criticised for preaching separation, communal hatred and violent fanaticism. Now one of them must be right. But to some Gandhiji was right and to others Mr. Jinnah is right. As there is no fixed universal standard of judging people or things everyone is free to judge and express his views as he likes.

We need not become pessimistic over this free expression of views and the consequent inconsistency.

"There is a vein of goodness in things evil," for goodness and evil emanate from the same source and are so inter-mixed

that sweet and delicate flowers blossom amidst thorns and there are worms in the buds. Nay I should say that these are the two aspects of one and the same thing. So instead of feeling confused and pessimistic, we should look to the brighter side and find goodness in every thing.

Our outer visible world is but the reflection of our visionary world—the world of our mind—of our inner self. As the poet says—

*The mind is its own place and in itself can make
A heaven of hell
And a hell of heaven*

Thus every one of us has created for himself a world of his own in the image of his inner creation—a creation whose every particle contains in it the potentialities for creating a whole universe.

*As the inner self,—the spirit
That impels all thinking things,
All objects of all thought and roles
Through all things*

is one and indivisible, there is no scope for any inconsistency or disharmony in it, because inconsistency or disharmony presupposes duality, separateness and differentiation.

In this context, is it not presumptuous on our part to fix a particular standard of good and evil, right and wrong, and dogmatically adhere to that?

Hence the quarrel, over views and opinions, beliefs and faiths, monism and dualism, spiritualism and materialism, is not at all helpful to us. Instead of frittering away our energies in such futile argumentation, we should apply them all in achieving the one aim of life—eternal, blissful peace.

Blessings of Adversity

How paradoxical it is that all creatures in this world live peacefully and contentedly in adversity but grow quarrelsome and discontented in affluence

Poverty and privation act as the cementing forces of unity, but wealth drives the wedge of insulation. Greed is one of the blindest of lusts and its overwhelming power crushes all the finer sentiments under the iron heel of selfishness. Birds and beasts lead an elementary life as compared with man. Their wants are few and their emotions are elementary. Yet they too are overpowered by greed and forces of personal aggrandisement. I was once passing through a forest where under the shade of a big banyan tree there was a flock of pigeons pecking at millet grains scattered round the place. The quantity was hardly sufficient for half of them, yet some of them not only abstained from eating but actually helped the others to have their quota. The co-operative spirit of self-sacrifice could be a model to the onlooker and that prompted me to preserve a stock of pigeons as a souvenir. I managed to have them netted unharmed and transferred to a luxurious place where they could live in their own teak-wood pigeon holes. A variety of grains and fresh sparkling water in an enamelled basin was always put nearby. Food—four times more than they could all take—was always handy. This all toned up their health but at the sacrifice of ethics. Instead of pecking at grains they began to peck at themselves and hurt each other with a fury they had never known before. A few which would reach up the heap of corn would try to monopolise it and sit over it as its masters, others would try to come in and would be pushed back and the offensive and defensive would continue until some were seriously hurt and pushed aside.

There was no more joy in me for having provided a heaven for these pigeons. Affluence had turned their former idealism into greed and growing jealousy.

A friend of mine narrated to me a similar experience with a few cows. When grazing in a field which had been cut and harvested they had the greatest difficulty in finding sufficient

food, but nevertheless had the greatest fellow-feeling. They roamed about together and drank water from the same pool. They sat down under the shade of the same tree and masticated food with understanding glances at each other. But when these very cows were purchased by a rich businessman and kept in a well cared for dairy they got rich food. Instead of sharing their food as of old, they became aggressive towards each other. Each one would leave its own basin full of grain and green grass and try to pounce on the others. Mutual jealousy assumed such wild proportions that they had to be kept tied and apart.

Even when creatures, so simple-living and plain-natured, become acquisitive and aggressive what can we say of man who is a bundle of strong and complex emotions? Wealth is more intoxicating than wine. It turns man's head. The fine feelings disappear and ever-increasing desires raise their head. The venom of wealth completely overpowers a man. One does not hear of patricides in poor families, but in princely households. Many a king has waded to the throne through the blood of his near relations. Jehangir turned hostile to his own father and Shahjehan was an open rebel to his father's authority and armed forces were employed to put him down. Aurangzeb even imprisoned his own father and Shahjehan died behind prison bars after languishing there for seven years. This was the irony of the gold throne studded with jewels. The latent ego in man always impels him to exert his authority over others. And though incarcerated, Shahjehan when given the option expressed a preference for coaching students. Aurangzeb laughingly remarked that the interned Emperor had even then a desire to rule, be it only over students.

'Distance lends enchantment to the view.' From a distance comes the sweet aroma of captivating flowers. But at closer quarters one sees the thorns also. The critical faculty becomes stronger than the appreciative one.

So also with men. Great men from a distance of time or space assume a halo. We look at the Sun and are dazzled by its brilliance. We look at the Moon and our eyes bathe in its cool refulgence, but viewed nearer the Sun shows its spots and the Moon its shadow. The greatest of men have their vulnerable points. Distance covers their weaknesses. Their principles are propagated through filtering channels, and the idea of the crystal

clarity of the original is impressed on the public mind. The same leader in close familiarity with his fellowmen loses the halo of greatness. "No man is a hero to his own valet." But still good people always see the bright side because it is the right side. Similarly when there is abundance of anything we reckon it at a discount. It is rarity that enhances the value of an object.

Too much familiarity breeds contempt. An easily acquired thing loses its value. Steel is more useful than gold, but because we get it in abundance, it loses its charm. Air, water, space, earth and light are a million times more useful for human beings than are diamonds, but very few realise their importance because we get these in abundance. A thirsty, dying or suffocating prince may give up his whole kingdom for a draught of water or for a little air. Where grapes are in abundance nobody tastes these but where these are rare every one pines for them. So also for mangoes in England.

"We look before and after and pine for what is not."

But the truly wise neither become elated in prosperity nor depressed in adversity and with a composed mind they always stand tranquil, serene and firm like a mountain. This unruffled state of mind can only be reached by spiritual persons who are generally laughed at by worldly people.

The kindness of the spiritual man is interpreted as cowardice, his modesty as weakness. But ultimately it is spirituality that triumphs. Worldly people are engrossed in the satisfaction of their insatiable passions and lust. I am reminded of a story in this connection. One day two ants, one very fat and the other very lean, met one another. The fat one said, "O' you rickety friend, why are you lean and thin? I live on a sugar-candy hill. Why don't you come with me? Millions of ants can eat there." The thinner one readily agreed to go with the fat one. But after reaching the sugar hill and tasting sugar, the thinner ant could not get any sweet taste. On being asked by the fat one as to how it felt, the thinner one replied that it could get no taste. The fat one said, "Please open your mouth," and seeing something there called out, "My dear friend, how can you hope to get any sweet taste so long as you have that small bit of salt in your mouth?" The same is true of worldly people. They can never comprehend nor realise real joy or ecstasy so long as they do not eschew all worldly desires.

Philosophical Concept

My own knowledge, rational conviction and experience lead me to hold that the Advaita, the absolute Non-duality as taught in Veda, is the Ultimate Truth. It is expressed in the following Veda-Mantra

“Just as it is but One Fire that is lit up in diverse forms so it is the One that had diversely become all this Universe”
(Rig Veda, 8 58-2=Vol 10 2)

This absolute and Non-dual Being, referred to in this Veda-Mantra simply as the One, is also “Knowingness Infinite” as declared in another passage of the Veda (Taitriya Upanishad 2 5). He is also joy and Bliss beyond all compare,—Joy and Bliss of which Love is the very crown. (Taitriya Upanishad 2 5)

In other words, the Absolute Being, that is the truth, is also infinite Awareness and Supreme Bliss and Love.

I am fully convinced that there is no scope for any doubt in the above.

A few important points in the quotations given above from the Veda need explanation and may be clarified here.

The first is that, though I have studied other scriptures to some extent, I give references from the Vedic system, because this is the scripture best known to me.

It is the teaching of the Veda and its allied branches that I have endeavoured chiefly to learn and appreciate from my very childhood. I have grown up in that atmosphere. But I respect all other Scriptures, so far as they are applied properly. They all have, whenever properly applied, contributed to the uplift of man throughout the ages in one form or the other which could not have been possible had they not taught truths of a high order.

These Scriptures, including the Vedas, have often been abused. And, if on account of such abuses of the Vedas, we do not discard or disregard them, why should then our regard for other scriptures be lessened?

I fully believe in the efficacy of the sounds of the Vedic words. The ancient tradition about this sound efficacy of the

Mantras is further supported by authentic reports of the positive experience of those who have mastered Yoga. This sound efficacy of the Mantras when they are properly pronounced, is due to the fact that everything in the Universe consists essentially of movements of various types, each of which has been known as 'Speeding'—(Spanda). And as things are thus ceaselessly moving and speeding and changing, these internal movements of theirs can also be heard as sounds which, being either high or low in pitch, or being of an order different from that of the physical are beyond the reach of an average man. They are, however, clear to one who, by means of Yoga and integration of consciousness, has become what is called a 'Master of Hearing'—(Shrotriya). Such a 'Master of Hearing' is called Vipra, that is one 'Vibrant,' in accord with cosmic movements—having uttered sounds which are the words of the Vedas. Hence, these words are also most effective on account of their very sounds. These sounds which the primal words of the Vedas represent, are themselves the very stuff of which all things in the Universe are made, by the Being that is the ultimate Truth and Awareness and Joy, the Being Divine. Things are made by Him, not in the sense that a 'pot' is made by a potter, but in the sense that without His presence as the fundamental background of it all not a single thing or being could ever organise itself as a particular unit out of its 'speeding,' movements and sounds which are the stuff of the Universe. The well-known verse referring to the ultimate Being says "He whose very breathing the Vedas are, and Who from out of the Veda-sounds measures forth and builds up in perfection this entire movement system which is the Universe."

The words of the Vedas being of such an origin and character their very sounds are tremendously powerful, far more powerful than any atom bomb which has been or can ever be invented by men. By these mantras, fire, water and many other things were created by ancient heroes in times of war.

All the various religious Faiths of the world are but so many different presentations of this One Truth that is Bliss, these same presentations, in their practical application, are directly or indirectly but so many ways of knowing, in vivid consciousness, this One Absolute Being, the Advaita that is also Awareness and Bliss. Every one of us is capable of knowing this Being, because

He is ever present within every one of us as our inmost and ultimate Self. He is yet ordinarily lost sight of and missed and forgotten because of the operation of Maya, or the most wonderful Magic Power which makes us see and know things otherwise than what they in truth and reality are.

The language of the Vedas has the efficacy indicated above and the post-Vedic Sanskrit is the most perfect speech, having a tremendous power of its own. But language is only an instrument for conveying thought. A language that performs this function easily, simply and suitably to the needs of the time, has my respect and can be adopted as the National language or *lingua franca*.

The latter parts of the Vedas have been differently interpreted by six different schools of thought, viz., the Yoga system of Patanjali, the Vaisheshika of Kanada, the Nyaya of Gautama, the Sankhya of Kapila, the Purva Meemansa of Jaimini and the Uttar Meemansa or Vedanta of Vyas.

These different schools of thought were meant for the beginner, or those further advanced, to suit their mental calibre and to understand the purport of Bliss. There is the Dwaita (Dualistic) interpretation of the Philosophy of the Vedas based on the well-known Mantra in the Rig Veda (1.164) quoted below:

*"Two beautifully winged birds, mutually united,
friends of each other, are clinging round the
self same tree. Of the two, one eats the sweet
fruit, the other, uneating, keeps looking on."*

The two 'birds' mentioned here are taken as meaning the Absolute Being as the Atman and the Soul as the Jivatman, i.e., the Soul, or Ishwar and Jiva (i.e., reflection of Maya and Avidya respectively together with the Absolute Self and Kutasth).

But if the whole context, in which the Mantra's oldest available setting occurs, is impartially examined, and if the succeeding Mantras are given an equally unbiased consideration, it is clearly seen that the Mantra quoted above, in spite of its apparent reference to two different principles, is really a picturesque description of what is essentially non-dual, or, to use a well-known expression, 'One without a Second'. It is of this Non-dual essential Being, who Himself has no magnitude whatever

and can therefore be spoken of as either smaller than the smallest or the most magnified of all magnified things—that the whole universe is but a glorious magnification

As well known to the learned, differences in various interpretations of the philosophy of the Vedas are due to the fact that though the Truth interpreted is exactly the same in every case, it has been presented from different points of view to most intellectuals and to the temperamental aptitudes of the audiences and readers to whom the interpretations have been addressed. Such a difference between the various interpretations of one and the same Truth is given in the relevant tradition the specific name of 'Presentation-difference'

These differences, in the oldest schools of interpretation, are deliberate, and the emphasis which is laid on each of them by its original author or later promulgators and commentators is intended to strengthen the faith and conviction in the particular interpretation of the particular type of mind for which it is specifically meant. For the object of every system of Vedic philosophy is a most practical one, namely, how to enable a person to free himself completely and finally from all limitations and bondages of life and thus from all its ills, and therewith realise eternal Bliss.

This can be done only by getting a person to act in a particular manner, but mere acceptance of a traditional faith will not do, this is being done generally all over the World today in name only and not in action. In order that a person shall act in a particular manner, the philosophic view which is suited to his intellectual and temperamental aptitude or to his Adhikara must be emphasised to the exclusion of all other views, it has to be held up as the one and only correct view, even though the truly wise teacher, possessing a direct and positive knowledge of the Truth, is aware all the time that the view presented according to the mental capacity of his pupil and disciple is only one of several views, each of which can be justified with 'rational' arguments

This, indeed, not infrequently, does lead to bigotry, and to almost an insane intolerance of other people's views. This is well instanced, particularly in the Quran and the Bible, which hold that only those who believe in their faiths will attain Bahisht and Heaven respectively. Their purpose was to instil in their

followers complete faith in their teachings. Those who are really learned know very well that these scriptures never intended vilifying other religions as interpreted by fanatics. It is my firm faith that, if any religion or any person in the name of religion teaches friction or disharmony, to create unhappiness, it is the religion of Satan and actually no religion at all. This is not unknown among followers of the faiths of Indian origin, e.g., among certain Vedantic interpreters who have vilified their opponents in a manner which is anything but tolerant or charitable.

The Advaita, the Non-dual Being that is ever present with us and is yet ordinarily lost sight of, can yet be recognised by any one of us, not, in any haphazard way, but only when the cause of our forgetting and missing Him is removed with deliberate and continuous effort. This cause is the operation and influence of Maya on us. Maya operates upon and influences us in three different ways, hiding the Being, as it does in one or more of its three different modes—

- (a) Maya hides the Being by casting over our consciousness a darkening shadow, which, as one of the Modes of Maya, is appropriately given the name 'Darkness'. This way of hiding the Being is called a 'Covering over' or an 'Eclipsing' (Avarana).
- (b) Maya makes us lose sight of the Being by creating various disturbances in our feeling. This way is spoken of as 'Distraction' or 'Scattering'. It has its source in that mode of Maya, which is given the name of 'Flying Dust' (Raja).
- (c) Maya makes us oblivious of the Being by way of even that Joy and Knowledge which are derived from and conditioned by, things relative and limited—the Joy and Knowledge, attachment to which is characterised by Shri Krishna as one of the potent causes of bondage (Bhagwad Gita, 14.6).

This third way of making us oblivious of the Being is due to that Mode of Maya which is known as intelligence matter, and however bright and shining this mode may be as compared with the other two Modes (Tamah and Raja) of Maya, it soils the fair face of consciousness, and hence is given the name of 'Soiling Stuff' (Mala). This is why Shri Krishna declares that

it is the Mode of Maya known as Sattva which entangles and involves one in Joy (Bhagwad Gita, 14 9)

And as the cause of losing sight of and missing the Being that is ever with us as our inmost and ultimate Self is a threefold one, so the removal of this cause is effected in either of the following three different ways

(a) It is to be removed by following the path of such activities in life as have no selfish interest as their motive, but are prompted solely by a spirit of utterly unselfish service to the Universe. This path is known as that of action free from all Personal Desires 'Nishkam Karma'. It is also spoken of as Karma Yoga which means 'Integration of Consciousness by means of action'

By following this path steadily in life, a person gradually eliminates from his consciousness, in all its forms and states, every vestige of selfish interest, all thought and feeling of himself as a particular 'Ego' separate from and even opposed to others, and there shines forth in his vivid consciousness the Advaita that is beyond all such separation and division and has hitherto, as it were, been lying buried in the deepest depth of the sub-conscious in him. This path covers both Devotion and Realisation

(b) Recognition of the Being can be achieved also by leading a life of pure Love of, and Devotion to, this Absolute Being, but in one or other of His conditioned forms, since Love (not lust and stupidity, which is imagined by the modern world as love) and devotion, in any but their highest and most ultimate state, can be practised with reference, not to the Absolute Being as such, but only to one or other of His relative aspects through all but the loftiest and most perfect appearances, such as Mahadeva, Vishnu

The Love and Devotion constituting the second way of recognising the Being can be practised in reference to almost any of His appearances, wherein the Magnificence, the Glory and Power of the Divine Being have shone forth in the past or may shine even today in a far greater degree than in the average man (Bhagwad Gita, 10 41)

As recognised in India, such appearances are Krishna, Rama, Rishabhdeva, Buddha, Nanak, Chaitanya and many others too, some of them are considered perfect appearances, and outside

India they are Zarathushtra (Zoroaster), Laotze, Kong-fu-tze (Confucius), Christ, Muhammad and many others

There is nothing strange or impossible in this, because as explained in the Advaitavada, a truly sincere man or woman can cultivate successfully love and devotion to the Absolute Being by directing these emotions in the first instance, not only to any such Divinity or Person, but even to a block of stone, taking that or any other material object as an emblem of the ultimate Divine Reality. Such objects are but embodiments of the One Being, and He is fully aware of the sincere longings of the devotee's heart even when directed to Him by way of worship of such objects.

Both in India and in many other countries, especially Egypt, worship has been prescribed and performed through various animal forms. In India some of the forms have been the fish, the tortoise and the boar, representing respectively aquatic life, semi-aquatic life and life in muddy swamps—suggestive to the worshipper's mind of the truth of Life's gradual evolution from stage to stage (faintly echoed in the modern theory of evolution) in its upward march towards the same Advaita Being, whence it previously descended and got involved in seemingly dead matter. Besides these obviously natural and clearly marked types of animal life, taken as means of adoration, certain types which, whether ever actually existing on earth or not, are merely symbolic and suggestive, have also been used for purposes of worship. In India these have been represented by such forms as the Man-Lion, the Horse-headed man and the Elephant-headed Deity and so on. In Egypt, too, several such forms have been used. These are reminders of what, in one case at least, even modern biological science does, or at any rate once did, speak of as the 'missing link'.

The way of directing one's worship as an emotional inspiration is given the name of the 'Path of Devotion'.

And the Love and Devotion which it demands and involves are such as can be cultivated to their perfection only by eliminating all thought and feeling of personal and separative will. This path also leads gradually to the elimination of every thought and feeling of the personal self and ego and hence conduces, in the end, to the same result as the Path of 'Desireless Action' mentioned above. This also covers Action and Realisation.

The third way of recognising the Absolute Non-dual Being is that of Direct Knowledge—as is gained by that most perfect Concentration and complete integration of the Consciousness which begets ecstasy and is given the name of Samādhi. As Shri Krishna declares "This knowledge springs up spontaneously from within a person himself when he has attained the most perfect mastery of that art of integrating Consciousness which is known as Yoga (Bhagwad Gita 4.38)

Alternatively to Yoga, Viveka and Brahma, Abhyasa also tends to bring about the Direct Knowledge of the Absolute Non-dual Being. It follows in the wake of the 'Indirect' one which results from the study and deliberation of the sacred texts and brings home to the mind of the enquirer the non-entity of the universe, like a mirage or a dream. It is held to be everchanging and destructible almost by all—even by those who belong to other schools of Indian thought. Viveka means analysis and discrimination of the five Koshas or enveloping sheaths, viz., Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandamaya, which are confused with Atma as a result of Superimposition (Adhyaropa) caused by illusion (Adhyasa). It removes these self-imposed limitations and makes way for Brahma Abhyasa, the contemplation of Brahma, explained by Vidyaranya in the verse below

"Wise men describe meditation on Brahma to consist in one's constantly thinking of Brahma, speaking of Brahma, enlightening another on the nature of Brahma and thinking of nothing else"

The word, Ekadekparatva, is by far the most important. It helps to develop a psychosis which ultimately produces non-difference between the cogniser and the cognised and destroys itself as well as the powder of the clearing nut, and while precipitating the impurities suspended on water also annihilates itself. At once the Seeker becomes the Truth itself, the appearance realities vanish and no notion of diversity or duality remains. The liberation (Moksha) thus achieved brings about no new change, for the self which is nothing else but Secondless Eternal Entity, is where it is, what it is and always was. The so-called release, as Shankar observes, is neither an effect (Karya) nor an object (Apya) nor modification (Vikarya) nor anything refined (Sanskarya)

He defines Moksha as 'that which is real in the absolute sense, stable, eternal, all penetrating and like Akasha exempt from all change, all satisfying and undivided, whose nature is to be own light, nay the light itself in which neither good nor evil, nor effect, nor past nor present nor future has any place. This incorporeal state is called 'Moksha' (Brahma Sutra Sharīrak Bhashya 1-4)

From this it is obvious that the 'Knowledge' that is intended here is wholly independent of any knowledge which is acquired by reading books and receiving instructions from others, or from any such experience as has its basis in sense-perception.

This way of recognising the Being is known as the 'Path of Knowledge'.

Thus the Absolute Being who is the inmost self of one and all, can be realised, in vivid consciousness, by every one of us sooner or later, yet he can be so recognised only by following steadily and successfully to the end, which culminates in the goal of these three Paths, or also we may call them three steps over which every one has to pass either in one or many births, since it is by these means alone that the cause of forgetting and missing the Being is removed.

While every one of us is capable of recognising the Being in vivid consciousness, none actually succeeds in doing so until his 'soul' (Jivatman) which like the body undergoes ceaseless change and yet maintains a continuity and self identity of its own, has perfected itself by experiencing the 'sweets and the sour' of life, as it goes on putting on and putting off a countless series of bodies, one after another. That is to say, before a person recognises the Divine Being, his soul has to be born again and again. It is this process of a soul's repeated appearance in and disappearance from a body which is popularly known as Re-birth or Re-incarnation, and it is by this means that a soul attains perfection in time, and therewith becomes fit to recognise the Being, who is the one essential basis and background, not only of the countless bodies that the soul wears, but also of itself as the threading line (linga) which links these same bodies together 'like beads on a cord'.

This fact, namely that the bodies are thus linked together by the soul, is not just a theory but can be and is known in direct experience by a person by means of Yoga. In this manner one

succeeds in integrating his consciousness to such an extent that there is then no division in it as 'the sub-conscious,' the 'conscious' and 'super-conscious' but it all becomes, as it were, one vivid mass of consciousness

He thus remembers the details of his soul's past experience, and also gains the direct and positive knowledge of the further fact that whatever a person suffers or enjoys, apparently without an assignable cause, is due to, and is the inevitable consequence of, what his soul, on one or other of its numerous embodiments, has done in the past in any way whatsoever whether by word or thought or deed. This inevitable reaping of the consequence of a soul's past actions is known popularly as the Law of Karma or simply Karma

Thus, both re-incarnation and Karma are positive facts and can be realised as such by a person when his consciousness is integrated by means of Yoga in the way indicated above

And it is only when this is done that the Recognition as an all vivid experience, of the Advaita, the Non-dual Being, also takes place in him and therewith complete Freedom from every bondage and limitation is attained

I believe whereas a Yogī may acquire mystic powers and know the past and future of beings well, one enlightened through the alternative method of the contemplation of Brahma may not necessarily attain those powers. The wise Yogī and the seeker of enlightenment does not care to attain mystic powers, as these hinder progress in the spiritual path and also cause deterioration. The Enlightened, if he has to live just for the fructification of his past deeds, lives his outward life like an ordinary individual, generally following Shāstric injunctions with no obligations and sets an example of a moral standard before others. Inwardly he is not affected in the least by the destruction of the world as he is Bliss itself, unfettered by any conceivable limitations of nescience. Whether his body exists or perishes has no meaning for him and he wishes neither to live nor to die as he knows that his inner self is eternal. It is difficult to recognise him as such, for it is only the enlightened who know the enlightened

Some of the various religious Faiths have been often misunderstood even by many of their followers. This is because the original founders of these Faiths did not disclose the whole

Truth as it is, owing to the limited capacity or lack of capacity on the part of their hearers to understand the real Truth. In the ancient Scriptures it is found that the beginner is asked to do such acts as may bring him worldly happiness, such as possessing a beautiful wife, wealth, etc., but as the Jivatma progresses and purifies, the same scriptures or preceptors ask their followers or pupils to discard these as they may prove a hindrance to progress. At very high stages, they have advised discarding pious acts also, as this leads to attachment. They have reached such heights that not only sins but meritorious acts also were considered to be harmful, causing births and deaths. A mother gives bitter medicine to her baby to cure its disease, promising to give sweets. Though the child gets the sweets, the curing of the disease was the intention of the mother. Many Hindu Scriptures have preached that pious acts will be rewarded with wealth, happiness, etc., in this or the next world. They get these as the baby gets sweets but the intention clearly is for the purification of the soul as the mother's intention is to get the baby cured. The Absolute Truth (Parmarthika Satya) cannot possibly be understood by any but the most advanced in spiritual life after practising it and passing through many stages. Hence this Absolute Truth has had often to be presented in those relative Aspects of it, each of which is known as Vyavaharika Satya because it is only one or other of these relative Aspects of the Absolute Truth which alone is capable of being known, comprehended and acted upon (Vyavahrita) by the average man in his daily life and experience in any given age.

Saint Tulsidas, when presenting the philosophic mind of the Truth in his famous Ramayan, is a whole-hearted believer in the Advaita, but in almost the whole of the Ramayan, he discourses sweetly and eloquently on Bhakti, because he is a staunch worshipper of Rama. He has described his Rama the Sole, the Non-dual, in Uttar Kanda as millions of times surpassing Vishnu and Shiva, the God of gods. The Ramayan thus presents Advaita and Bhakti and people derive benefit from it according to their capacity.

In these circumstances there is no question that it is but the One Truth that is spoken of in diverse ways as Brahman, Atman, Supreme Atman (Paramatan) Essence, God, Shunya, and the like.

It is this same fact which is so well expressed in the famous Mantra saying

The Being that is the Truth is One, but the Sages speak of Him in different ways (Rig Veda 164)

The result of all this is that every religious Faith has a twofold form. Firstly, it is a system of beliefs and convictions, and secondly it is a system of religious practice, that is to say, a code of ethics, a body of rituals and a mode or modes of worship.

I have no concern with this second form of Faith. In my view, every one may practise any system of ritual which after a careful consideration of it, free from all whims, one finds suited to one's own mental and spiritual attitude and aptitude.

The question of using symbols, figures, images, pictures and such like things which are in vogue among many a sect now or may be introduced in the future, need not cause any misunderstanding at all. There is no form of worship without the use of some kind of a figure, whether physical or mental. Even those religious Faiths which are professedly opposed to the use of any image and figure, whether human or animal, have to use something physical almost as a fetish if only to turn towards it when performing worship. Besides, they too describe the Deity they worship in words which are clearly suggestive of a form of Him, whether perceptible with the sense organs in the body or mental, with the eye of the mind like things perceived in dreams.

In any case, the use of figures and forms in worship as a reminder of the Deity is similar to the use of photographs which revive the memory of one's departed parents and teachers. The followers of even the most iconoclastic among the followers of religious faiths are seen often to use and respect them.

Faiths are the many outgoing branches of one and the same tree of Truth. Most of these branches have often served as the nestling home of many a bird of fiction and imagination, and these birds, fictitious and imaginary as they are, have, by their sweetly sung music of symbology, often drawn the attention of man, especially in the early days of his spiritual growth and evolution, to the Tree itself which otherwise might have been unnoticed by him. In plain words, some such myths as are fictitious and imaginary about things truly spiritual and religious

have been of great service to man in his quest after the Truth. Mythical lore (by the term 'myth' I do not refer to our Puranas) which admittedly has a direct reference to things religious and even to stories and novels, may help a man in his quest for the One absolute Being, if the mentality of the reader is discriminatingly receptive. Duttatreya's life as stated in the Bhagwad furnishes an instance, he accepted as his preceptors even animals and insects. Images and figures used in worship are often parts of this same mythic or fictional growth. Hence, we need not at all quarrel about them, so long as they help man to advance even a step towards his ultimate goal.

Differences in the various Faiths are often due to the varying mythic and symbolic garments with which they variously clothe the One Truth that, when perceived in its own native nakedness, is seen to be one and identical in all presentations. Therefore, so long and in so far as the varying Faiths show the path of Bliss and lead men and women to the one ultimate goal, I have no quarrel with them, no matter by what names they may be recalled, whether Vaidika or Tantrika, Shakta or Vaishnava, Hindu or Jain, Judaistic Christian or Islamic, Taoistic or Confucian instead of the Veda or the Vedanta.

But, supposing any of these variously named Faiths do profess to teach, not the Advaita-Tattva, but just the Dwaita, the Dualistic view of things, even then I have no quarrel with them because from my standpoint, the Dwaita view, too, as also stated in many places in the Vedas, has its place and use and is necessary, particularly in the thought and life of most people of average mental capacity. A lighted candle in our hand makes visible the path of life, although it may be just a few yards ahead of us. But if we traverse even these few yards successfully in the glow of this little candle, slight as the glow may be, we are sure to get further light as we go on, and are bound to be led finally and inevitably to Bliss Divine. I call it Non-Duality, but I have no objection if it is called by the name of Duality in our faith, by Nirvana of the Buddha or by Heaven of the Christians and Bahisht of Islam.

It should likewise be noted here that Freedom that is the goal of Advaitavada, and hence of all its various presentations, is far removed from what is usually understood by this much abused word 'Freedom'. It is most certainly not merely national

Freedom, which while no doubt desirable, is still hedged in with all kinds of limitations and is hence only a bondage in a different, though perhaps in a more ambitious form, being fettered by passions and desires of the senses

The freedom that is aimed at in Advaitavada cannot be achieved by the possession of this wide earth, even this entire universe. Beyond this earth there are planets after planets, universes after universes, and there is not, and there can never be, any end of our search for worlds and universes, even if we were fully capable of reaching an end. There should still be desire and longing for other and farther universes even if we succeeded in possessing the one we now know and experience. And so long as there is any longing in our hearts—this feeling of want—there can be no final freedom and its attendant Bliss such as Advaitavada teaches. The moment we realise Bliss we shall be the masters of the universe, as the universe itself is due to our existence—the Soul. There cannot be waves without the ocean and the waves are nothing but the ocean, that is why emancipation of the soul is much more than the possession of the kingdoms of the World.

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On Trusts

(THE REAL GOAL AND ITS FULFILMENT)

I have formed a Trust My aim in establishing this has been the propagation of Advaitavada, so that every one on earth may get over the bondage of the flesh and attain Bliss through the realisation of the Self (Atman), *i e*, the only one Non-dual Supreme Being

As ancillary too, and as steps to reach this aim stated above, we have to direct our efforts towards-

(a) eliminating the feeling of distinction of race, colour, or creed (only to the extent of having the same God) by a gradual realisation of the brotherhood of man, resulting in the ultimate attainment of spiritual freedom;

(b) amelioration of the condition of the needy by removing their wants as far as possible

When people are suffering from want, they cannot be expected to interest themselves in spiritual matters, and much less to devote themselves to the study of Advaita. Much will depend upon the manner in which relief is given. Many may feel humiliated if anything is given to them as alms and may prefer to earn for themselves We should therefore aim at imparting technical and industrial training through factories and workshops While this method affords a source and means of earning income in trade or business, it also serves, at the same time, in finding employment. We should therefore endeavour to find, by other ways and means, employment for them on adequate wages and to secure proper treatment for them from their employers and make full return in labour of what they are paid in wages, till the One World Government is established It is not possible for any individual or institution to give relief adequately to all. This can be done only by a One World State which would bring peace in the sense that there would be no scope for national hostilities, real and lasting peace being attainable only by self realisation.

It is doubtful if even a World State can satisfy all Satis-

faction is never obtained by getting the objects desired. Man's craving does not stop when he has obtained his object and he hankers after more and more. Even if all nations and countries transcend all territorial limits and combine under a single government for the whole world while individuals continue to be slaves of desire, passion, greed, and luxury, there may be temporary and not permanent peace, because the clash of individual interests will always give rise to differences. The kind of unification to be achieved should be such as will bring about abiding peace—'Tushti' and 'Shanti'—arising not out of satisfaction of the flesh but out of contentment by control and conquest of the desires. Permanent peace will be achieved only when individuals are able to acquire mastery over passions and desires and realise the Self.

I wish to impress upon all who belong to our industrial house (employees as well as employers) that it will conduce to their own welfare and permanent peace if they work harmoniously to further this great cause. If any one of them ever differs in any matter, I wish that the rest of them will yield or make sacrifices to win him over in the interests of all concerned. Such action will be good for all and will give peace to my soul.

In my early childhood I was almost possessed with the idea of endowing a lakh of rupees for a charitable Trust for the succour of those stricken with dire poverty and also for ministering to their spiritual needs. For a mere lad with no patrimony and no resources, it was an utterly absurd idea. But the absurdity did not deter me. I kept on hatching and rehatching plans, and money dropped into my palms in heaps and it was easy for me to give away a lakh of rupees with a mere wave of my hand. But later on a mere lakh could not satisfy me. As time passed, I put the figure at one crore and further on at more and more. My ambition reached up to cover the entire resources of the earth. No satisfaction still, because I know that the universe is a mere will-o-the-wisp and our earth is not even a mathematical point when compared to the Universe. I was in a dilemma.

The dilemma was solved. The aim of founding a Trust was to translate into actuality the longings of my childhood and accordingly I decided to endow the Trust with a small amount, and to

satisfy the urge of my growing years I fixed no limit to its corpus so that it may be as unbounded as the aim of Trust, the realisation of the ultimate Reality, which is beyond any limits. I have not the least doubt that there will be enormous accretions to the Trust in the years to come

I have almost a superhuman power in the matter of raising funds I can assign no other reason for it except that it is the resolute will and singleness of purpose which I consider to be the precious asset bestowed on me by God's Grace I am sure my near relatives and friends, among whom I count Ruling Princes, high Government officials, Europeans, Americans and Asiatics, will also contribute generously to the Trust So it becomes a public trust instead of a private one I am confident that this Trust will have the wholehearted support of the public and of the officers and workers of the concerns, promoted by me or by the members of my family or run under my guidance, and also the equal support of the concerns themselves and their shareholders as well. They will readily place at its disposal their services, their sympathy and also their mite in the furtherance of this sacred task. I envisage a most brilliant future, and I am confident that it will be the largest institution of its kind in the world.

Resolute will refuses to be baffled This has been a proved fact in my experience of the World. Whatever, with faith in God, I resolved in my mind to achieve, I did succeed in achieving, sooner or later, if I was firm without wavering to the end. I am decidedly of opinion that every conceivable thing is thus within the compass of human effort This Trust, I repeat, will be a unique institution extending its activities to the whole of the globe, as we know it today. I shall work for it until I retire, so that I may be instrumental in translating my dream into actuality

Internal dissensions between the Trustees often defeat the very object of the Trust and even Trustees of the same blood are not immune from this Knowing all this, I have appointed as Life Trustees of the Charity Trust some members of my family I believe that out of their deep regard and affection for me, and also because of their obligation to me for having been instrumental in building up their family status and reputation, they will be unflinching in their devotion to the cause to

which I have devoted the best I have in life I exhort my friends, relatives, and members of my family to dedicate their efforts to the furtherance of this cause And I further affirm that only those who work steadfastly for this cause—be they relatives, friends, or strangers—are really my true blood relations

I hope, my brother, son-in-law, nephews, nieces, sons and daughters, their spouses, and their descendants will feel it incumbent on them to dedicate themselves for the discharge of the duties and moral obligations imposed on them to promote the cause dearest to my heart I solemnly charge every one of those who come after me and are associated with our institutions to look upon them not as a vehicle of honour, gain or fame, but as a most sacred duty and obligation, calling for toil and sacrifice I enjoin on all of them and their representatives to work wholeheartedly for the cause dear to me and dear to them

Our object should be mainly to relieve human wants—wants not merely of the body, but of the spirit as well The brute creation wants food, shelter, and a mate, but humans want more, and this is what distinguishes man from animals Man hungers not merely for bodily needs but for things spiritual as well; and without these, there cannot be permanent peace He wants to know the 'why' of his being By 'Advaitavada' we should help those who thirst for self-realisation and seek emancipation from the travail of an interminable chain of births and deaths This, I repeat, is the fundamental object of my life as well as of the Trusts I have expressed it in absolutely clear terms There cannot be any difference of opinion in this respect. This principal object should not be discarded even if differences of opinion arise as regards the methods

The aim no doubt is very wide in its range and not easy of attainment If it is not realised in its entirety in my life-time, I am fully confident that it will be realised in future generations when Advaitavada will be the one faith of the world, bringing in its wake perfect solidarity of mankind and oneness in State, nation and language

Creation has had no beginning But if a beginning is postulated, there must have been a time when the human race was one, occupying one homeland, speaking one language, professing one religion and holding one idea of Godhead But as people

migrated to different parts and settled in distant places, dissolution gradually set in and the prime society became separated and divided into clans, each with its own aims and pursuits antagonistic to each other, giving rise to rivalry which resulted in a splitting up of the human race into different tribes and clans and races. Man has got to recover what he has lost and we shall help him to slide back into that stage of simple and pure life which was lived by his ancestors. Mere national and physical freedom will not do but it will be helpful to the cause to a certain extent, as stated above, to provide means of earning a livelihood for all. Europeans and Americans enjoy it in a large measure. Yet they too are in bondage, being slaves to anger, desire, passion, ever thirsting for wealth, pomp and glamour, none of which lasts. This strife between the senses within oneself must be terminated. Our ultimate aim should be the attainment of complete freedom, which implies liberation from the bondage of the flesh and attainment of perfect bliss.

I wish to make it clear to all Trustees and to those who wish to follow my views also and particularly those who in future years assume office as scions of my families, that all work for the Trust should be done as an obligation to me, as a labour of love, in a spirit of unselfish service. The office of the Trustee, if it confers a right, imposes a very sacred obligation as well. A trustee in assuming office should consider the duties inherent in it of far greater importance than the rights it confers. He should always feel that he has taken upon himself a responsibility in addition to those which he, as a human being, is bound by duty to discharge, *viz*, his duty to his forbears and his progeny to his country and his religion. This duty should not be done in a casual off-hand manner, it calls for earnest and sedulous work every day and must be as unavoidable as the natural daily acts of eating, sleeping and responding to all calls.

The aims, objects, purposes, pursuits and other provisions in the Trust deed have been framed and laid down so as to be in accordance with law, so that the Trust shall never fail. If at any time, for any reason the Trustees find that any provision therein is invalid or contrary to law, I enjoin the Board of Trustees and each of the Trustees to cancel and treat as cancelled only such provision as may offend the

prevailing law, so that the other provision thereof may not be rendered invalid or otherwise affected I further enjoin the trustees to carry on, manage and administer this Trust according to the provisions of the Trust deed

My goal is to serve all living creatures, realising as I do that, though seemingly different, they are sparks of one and the same from which all life emanates

The above portion was first written in May 1947 and published in 1948, and is now being included in this Second edition with the addition of the following chapters written and published in May 1959.

When a person takes only sweet, sour, spicy or saltish food, he does not enjoy it so much as he would if he alternates sweet, sour and spicy with one another. Similarly, the articles in this book would not be enjoyed much if they had been arranged in the conventional order and it is for this reason that they have been set in such a way that the life sustaining drops of nectar that are contained in them may all be scattered and spread over so that the interest of the reader may not get insipid and that he may appreciate them more by seeking them at random places and his desire to read the book may be sustained. This book should not be read like a novel. One should read and endeavour to act upon each and every one of its principles throughout his life and the more he does, the more peace and happiness he will derive from its nectar. The pleasure so derived cannot be expressed in words, just as the taste of a mango cannot be described in words but can only be realised after relishing it. It is, therefore, my humble request that all should read this book over and over again.

In the precepts contained in this book the reader will not find any beginning or end. Whichever page is opened, one will find in it the drops of nectar, the craving for which will remain with one for ever.

PART IV

Some Notes about future war, Congress, and my personal affairs.

Today, mankind the world over is facing, to a greater or lesser extent, a dangerously critical situation. Along with the clouds of distress, materialism and sin are increasing their sway on the world and the population is multiplying in high proportion. The earth is groaning under the increasing weight of sin. It is, therefore, certain that according to the inexorable law of Nature war must come to deliver mankind from affliction by reducing its number. Superfluous foliage on a tree has to be trimmed to nurture its full growth and only then it can flower and fructify and give cool shade. The Great Master had created the instruments of destruction even before the force of creation. Today, how-so-much society may consider war to be a horror, death is inseparable from birth. The destruction of life in the two Great Wars was many times less as compared to the normal death score during the same period in the population of the world of over 250 crores. But annihilation of life in wars appears more horrific because it occurs on the battle-fields only. The forces of nature occasionally change the face of beautiful cities into gigantic oceans, high hills or deserts of sand and the creations of man are turned into graveyards. An English author has written that people in the countries around Germany were busy making their living by producing weapons of war in the dense smoke of innumerable factories, but when these factories were razed to the ground during the war, rich green foliage grew in their ruins, beautiful trees cropped up and the colourful verdure of Nature became the source of joy and cheerfulness for millions of inhabitants of the animal and human worlds. We might even say that by this destruction the goddess Nature extended its naive beauty. With the piling up of sins, mankind will be annihilated as if in a deluge in future wars and it will be only after such great havoc has taken its toll that mankind will be able to heave a sigh of relief from the flames of calamity and live in peace for some time. It will be all for the good of those who die or survive, because, according to our philosophy death is a calamity only for the ignorant. In reality,

soul (Jiva-Atma) is indestructible and only alters its robe Peace and wars are the results of the 'karmas' of the living beings but at the same time it is the duty of man to endeavour, as far as possible, to prevent the oncome of war and maintain peace

In the present-day society, out of ignorance, we consider ourselves blest on making a good overture to another As a matter of fact, if the person who is in difficulty and is the recipient of our assistance, was not there, we would not have got that opportunity to do a good deed If any individual or Government does any good to the public, they are merely performing their duty After all, how much capacity is there in a mere mortal to do good? Therefore, the one whom we have given assistance has in reality done beneficence to us and not we to him The Omnipotent God produces food for millions of living creatures by a timely rainfall while on the other hand overwhelms them with calamities, according to their Karmas, by famine or incessant rain It is, therefore, imperative for us to ponder that we have got this human form so that during the span between birth and death, we may engage ourselves in doing good to all. If one who is poor thinks that he cannot benefit anyone because he has no money, he is grossly mistaken. Benefaction does not necessarily involve money If we make a firm resolve to think of the welfare of others, without divulging it to them, there is no better good than this. We can attain bliss by making the whole universe happy through the moral force of resolute selflessness, which is called Godly Force, and this force is much more powerful than the blasting force of the hydrogen bomb and other weapons of annihilation If we decide in our hearts to solace those in distress with a cheerful smile, and with it encourage those who are happy, this unassumed smile would assuage innumerable distressed hearts so much which no amount of wealth can do A smile can be of various forms. sympathetic, taunting, expressive of pain, feeling joyous in the troubles of others. By comforting a troubled person with our smile we infuse solace in his heart as also in our own But a grin full of scorn, hatred and enmity would not only injure the feelings of others but also sully the mind of the one who sneers

Nobody is a friend or foe of another in this world A person considers one his enemy if he creates hinderances in the achievement of that person's aim There was a time when very

few business men went to the aid of the Congress and its eminent leaders considered me as one of their own. I considered the success of the Congress as my own success and I identified that organisation with my own self. Sometimes I even estranged my dearest friends who held different views from those of the Congress. To a very large extent I was in agreement with the venerable late Pt Malaviya Ji in matters of religion and I had great respect for him while he also had affection for me. But, at times, I did not agree with him in his criticism of the Congress and, not supporting him, I chose to remain a camp-follower of the Congress. When the Congress became powerful, as also prior to that when most of the business men were afraid of having any truck with that party and it was difficult to procure even a thousand or two of rupees for its funds, in both these situations I remained one with the Congress without having any desire for propagating my own name or having any ambition for ministership, and thus supported it for about twenty years.

Outwardly, it would appear that some Government officials and Congress leaders who have the reins of administration in their hands, are at the back of my troubles. But if I also fall into the error of thinking so, I would only be deceiving myself. In fact, happiness and sorrows are the results of one's own deeds (karmas). God, the Preceptor of this universe, does not do any injustice to anyone. Man, like a puppet, dances to His tune and suffers through the consequences of his previous deeds. In fact, there is no such thing as misery, we can keep ourselves happy in all circumstances through chaste thinking. Whenever I ponder over the sad plight of the Congress with a calm mind I pity its unhappy position. Corruption and selfishness are rampant in the Congress these days. The propagators of Ram Rajya of Gandhiji, the worshippers of Ahimsa, the lovers of Truth and Simplicity, have strayed from the path of duty. In their voraciousness of money and covetousness for power they have forgotten every distinction between truth and falsehood, sin and virtue and, becoming devoid of their consciousness of duty, are wasting their invaluable span of life. Those who preached a life of simplicity in thatched huts, seek to live in palatial buildings and find comfort in the softness of silk mattresses. There would hardly be a few noble souls left in the Congress whose

sons, sons-in-law or brothers-in-law have not been drafted in Government organisations or who are not involved in making money with the assistance of the officials in authority, or whose near one's have not been employed in big business houses or whose close relations are not otherwise earning through the assistance of such business men. Several business men achieve their personal objectives through these Congress leaders by unfair means and are thereby paving the way for the downfall of both. Today the condition of the country is as chaotic and piteous as it was in the reign of plunderers. Once the British regime was considered to be bad and that of the Rajas and Maharajas worse. But people, now-a-days openly say that they were happier under the British and even under the Rajas and Maharajas than they are under the Congress rule. Driven to distress under the duress of high prices and dearness and the toll of innumerable taxes, people find it difficult to meet their essential needs of a proper dwelling, clothing, and even two square meals. Immorality, dacoity and murders are extant. Being engaged in mutual factions and in their greed for power, the Congressmen find no time to ameliorate the lot of the masses by whom they were elevated to the position of power. If the country has to some extent been saved, it is because of a few honest and noble individuals in the Congress fold, and mostly on account of several ICS and other highly qualified and efficient officers who perform their duties conscientiously and impart befitting treatment to all. It is on account of that high class of officers that the administration is geared somewhat smoothly. No Government can give any lasting comfort to its people without having its foundation based on religion. Those who decry religion are, in fact, grossly ignorant of its secrets and potentialities. There can be no religion which does not cherish the welfare of all, for otherwise that religion cannot remain stable and would become extinct after a short while. The Vedic Dharma, which originated with the creation of the eternal universe, is like a great ocean in whose folds all religions, like various streams, get engulfed. It does not come in conflict with any other creed or religion. Just as body is lifeless without soul, similarly any educational system, or any Government, is lifeless without religion. The educated youth of today, by showing disrespect to their teachers (Gurus) and by indulging in violence,

immorality, arrogance and indiscipline, are heading towards ruin. In this they are not to be blamed but those who have organised such a system of education are responsible for it.

Now-a-days, language fueds are the order of the day in every State of India. People are fighting for the propagation of Telegu, Tamil, Maharashtrian, Gujrati, Bengali and Punjabi and are vehemently opposing one another. In countries abroad a large number of people remain anxious to learn as many languages as possible but here we are fighting over trifles. The day is not far off when the country will rise above these petty squabbles and Sanskrit, our ancient language will take its rightful and honoured place. Unless the system of education is overhauled, and so long as religion does not find its roots in the country, there can be no peace and prosperity. Those who confine our religion in narrow bounds or give it a sectarian colouring are, in fact, ignorant of its fundamentals. How can that religion be called bigoted or communal of which the teachings are as follows —

“अयं निजं परो वेति गणना लघुचेतसाम् ।

उदार चरितानान्तु वसुधैव कुटुम्बकम् ॥”

“People who draw distinction between man and man by saying ‘this one is our own and that one is stranger’ are narrow minded. For the large-hearted people the whole world is one family.”

or as said in the Scriptures —

“सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग्भवेत् ॥”

“May all be happy, may all be free from disease. May all experience good luck. Let no one come to grief.”

How can bigotry and fanaticism enter into the minds of people whose religion sees GOD not only in man but in all living beings and even in inanimate objects?

Whatever I have said about the Congress is not in a spirit of hatred and hostility. They were my own and are still of my own life and blood. It is this strong bond of affinity that has prompted me to make some remarks about them. They are at the helm of affairs. If they can steer the country's ship of Destiny

clear across the currents of difficulty with honest efforts and determined mind by turning the sails according to the wind, they would be able to achieve their ideal and reach the desired destination. Otherwise, nothing would save the country from ship-wreck. If, God forbid, such a calamity does occur, then not only the Congress leaders but we all shall be responsible as we have all become narrow-minded and selfish. Truthfulness has diminished from our life. The misdeeds of the rulers and the ruled have reciprocal influence over each other. As is the king, so are his subjects, and as is the conduct of the people, so becomes the king, by their deeds (karmas).

Even these days, there is no dearth of holy and religious people in the land of the Rishis. Still there is hope of our country being saved from disaster (which is overcast everywhere) through the influence of their penance and virtuous deeds and very soon mental and physical agony would disappear, diseases, feuds and mutual jealousies would vanish and the people, devoting themselves to Truth and Justice, would lead a life of happiness. This is my firm belief. The land of Bharat is the land of religion and even today religion has not altogether disappeared from this land. The time is not far off when our beloved country would excel all other countries in material and spiritual progress and would serve as a beacon light to others for the achievement of happiness by following the true path.

Shortly after I wrote this book, I was deprived of half of my energy and strength in the shape of my brother and son-in-law, who were my right and left hands, when they separated from me in business. By the grace of God, they have prospered and extended their business very much. Perhaps it was through their good luck that I was able to amass much wealth when they were with me.

Exactly twelve years ago, in May, 1947, a short while after I wrote this book, I resolved to expiate the sins of my past lives and purify myself by performing penance. Near about the same time I held a conference at my residence which was attended by all the Maharajas, Congress Ministers, Governors and other prominent leaders of India. In that conference I had taken a vow to dedicate everything of my own, my life, wealth and spirit to the cause of the prevention of cow slaughter. Therefore, up to the beginning of 1950-51, having been deeply moved by the distress

and sorrowful tales of refugees from West Punjab, East Bengal and other provinces, I spent lakhs of rupees for their protection and welfare. Moreover, to elicit relief for the rehabilitation of refugees, I undertook prolonged tours in the Punjab, Rajasthan, Calcutta and other places and addressed meetings attended by lakhs of people where I openly and boldly made speeches exposing the inertness and unsound policies of the Congress Government. Perhaps, it would have been more politic on my part to have placed my views on the rehabilitation of refugees and cow-slaughter before the Government and should have tried to solve the problems amicably. But instead of taking that course, I did the contrary and adopted a bellicose attitude. All this infuriated the ruling power against me. It was at that time that I took a vow that as long as cow-slaughter was not totally banned in this country, I would eschew all food grains from my diet and would live only on milk and fruits. By the grace of God, I am keeping true to my vow up to this day.

At one time I had resolved not to indulge in speculation, which, according to our Shastras, is a detestable vice of gambling leading to the downfall of man. Unfortunately, I broke that pledge and I did speculation for those companies with which I was connected. To all appearances, I am surrounded by all sorts of calamities and am in the strong grip of troubles and have become the target of the wrath of those in power. But I am quite conscious of it that these calamities are the result of my own misdeeds in my past lives. I believe that the all-merciful God, my tutelary deity, has inflicted these troubles on me as a punishment for breaking my vows and other aberrations and to admonish me in order to guide me on the right path. This is a disguised blessing. There was a day when in the eyes of big businessmen I was considered to be one of the wealthiest and most successful business magnate. But now I am not deemed so wealthy and successful. On the other hand, the general public still considers me a bold, fearless and one of the wealthiest persons though hedged round by troubles and misfortunes on all sides. But I have been lucky to have come in the possession of that inestimable spiritual wealth which never perishes, after having lost the perishable worldly lure. Some of my nearest and dearest persons have passed away from this world. My revered father died at a young

age. Thereafter, my maternal uncle, Seth Motilal Ji, brought me up like his own son. My pious mother who had learnt the teachings of religion from my respected father and lived at Kashi, performing daily ablution in the sacred Ganga and worshipping the Lord, in the Visvanath temple, died at the ripe old age of 94, only a year and a half ago. She remained in perfect health till her last. It was she who taught me to be fearless and it was through her grace that I became a self-reliant and simple-minded man. My most pious and saintly wife, Smt. Durga Devi, has also passed away recently. Her life was solely devoted to me. Her comfort was my happiness and her greatness dawned upon me only after I was bereft of her a year ago. She rose to loftier heights than those mentioned in the legends of the Shastras and history. Considering my wishes to be her own, even disregarding the advice of Gandhiji, and not caring even for her own distress, she acceded to my wishes and willingly extended her co-operation in my subsequent marriages. If ever I find time to write my autobiography, I shall certainly include in it the narration of the extraordinary qualities and rare virtues of my wife Smt. Durga Devi and those of my first wife, Smt. Narbada Devi who died early at the young age of sixteen. Their characters will serve as a living picture of the ideal wifehood for the women of India.

This is the best and sacred time for me to perform penance in order to burn away my sins and make myself as pure as gold melted by fire. There could be no better occasion than this for me to learn a lesson, to acquire firmness of mind, to meditate on God, to distinguish a friend from a foe and good from evil and to put my fortitude to test on the balance of Truth. To the world I appear to be involved in troubles, but, as a matter of fact, these four years and particularly the last year and a half have been the best and the happiest period of my life. The mystery of it lies hidden in the lap of Nature. It is my firm belief that this period would prove to be the chief cause of the success and fruitfulness of my life. So far, my life has been as drab as that of an ordinary man of the world, being devoted mostly to the care and maintenance of my family. But I shall consider the perfection of my life as a human being to be complete only on the day when I am able to consider the whole universe as my family. And there is no reason why it should

not happen very soon. What, if I had earned billions and lived like an emperor? Countless emperors have come and gone in this world. Some of them have also been great and virtuous whose names are written on the pages of history, while millions of others, though mighty Conquerors and successful rulers, have gone into the vile dust, unwept and unsung. Therefore, even if I were to become the emperor of the world, it would be not any greater achievement than that I would be called a successful and intelligent ruler. On the other hand, I shall consider my life fruitful only if I could devote every moment of it to the study of Vedas, practice of righteousness (Dharma), protection of cows and Brahmans and the service of mankind—that service being not of the kind to provide food, shelter and clothing or other needs of life like the procuring of a wife or husband, easily, but the service that leads to the knowledge of that ideal of human existence which consists in the attainment of that eternal bliss that neither varies nor perishes. In the eyes of the world, I am laden with heaps of troubles like the criminal case in connection with the Bharat Insurance Company, Inquiry Commission and several other suits along with the wrath of the authorities in the bargain. Nobody is to be blamed for all these troubles except my own 'karmas' in the previous as well as the present birth, though they may appear to be distressing due to ignorance. I have the blessing of my tutelary deity² on me, otherwise I would have lost the balance of my mind and like a mad man would have committed suicide and been damned to hell. But by the grace of God my success is assured. It is due to the unfathomable kindness of the Goddess Mother that in the face of such danger I am able to keep myself calm, unmoved, steady and unperturbed and that I am able to write in this book even under such stress of crisis, some of the thoughts which I have picked up from the inspired teachings of Rishis and noble personalities.

This is my firm belief that I shall be crowned with success in every difficult situation and I shall never have to face failure at all. Success or failure has no concern with physical body but is only right or wrong thinking of the mind. The mighty knowingly or unknowingly, may inflict as many attacks on me as possible but I shall not be defeated. They only deserve pity because they are not aware of the

fact that they are doing injustice. The forces of injustice and suppression cannot be victorious over the powers of forbearance, fortitude and faith in the Divine Mother. When I am prepared to face even death itself with a smile on my face, then the worldly troubles would appear as trifling as straw or little things and the onslaught of the iron hand of Authority would appear to be as light as a feather. By the grace of my family deity, I would certainly become so strong and my determination would become so unflinching that I shall face all oppressions undauntedly and howsoever I may be oppressed I would not wince. The oppressors might get tired but I would bear their onslaughts resolutely. I have faith in my goddess and by the grace of her kindness would retain my wisdom and would not falter from truth. I shall weigh every situation calmly and go forward on the true path courageously. The onslaughts of misfortune on me by the authorities-in-power will occur because of my own 'karmas' but they cannot hinder my progress. Under the protecting hand and love of Jagdamba, I shall not falter and nobody will be able to do the least harm to me. The force of my mind will remain unbent. By the kindness of Mother Jagdamba, my regard, adoration, love and faith in Her would remain unshaken. Gradually I would reach such a stage of elevation when I would make no distinction between my own kin and strangers. Then as the bite of the teeth on the tongue is not considered tyranny of the teeth, so shall I not consider the blows of the oppressor as unjust or tyrannical. Seeing omnipresence of the goddess Mother and considering this world to be mortal and life to be momentary my eyes will at last close with a smile on my lips.

The Congressmen think that it was they who won freedom of the country. But the fact is that it was on account of the circumstances prevailing in the world that the country won its independence, as has already been narrated by me in this book. We should ponder over the fact that only he who is himself free can win freedom for others or for the country. We are slaves of our minds, and of our senses, we know that it is bad to usurp the wealth of others, to trouble others, to become angry, to speak ill of others, to find fault with virtue, to remain absorbed in worldly pleasures, etc etc. Conscience deters us from doing evil, but being slaves of our senses we do not heed its warnings and succumb to evil ways. When we have made ourselves slaves of

our senses, how can we attain freedom for others In spite of possessing palatial buildings, beautiful women, obedient sons, healthy bodies, name and fame, we may still be unhappy because there is no end to our desires Again, a person having only one meal a day and having none to utter a few words of sympathy to him, in time of distress, being a gentle and noble soul, can achieve happiness even in such a situation We cannot change the circumstances but certainly we can face them cheerfully This world is like a University The school premises of our childhood are not the only place to receive education A person remains a student throughout his life and tries to learn every moment From morn till night one learns according to his capacity of perception of vice or virtue by his discourses with others, by observing the joys and sorrows of others, by reading religious books and newspapers, and in whatever he sees or hears during his travels from one place to another Whatever I have written or am writing is the outcome of my study and learning of holy books in various languages and the teachings of saints which are contained in the religious books of Bharat as also similar books of Western Scholars in English I reproduce here some material from their writings, which I have been enjoying and drinking its drops of nectar, which have soothed and kept my mind calm and cool in difficult and prosperous times

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The way from passion to peace is by overcoming one's self.

FREQUENTLY the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself. The reformation of self does not end with the elimination of the sensual elements only, that is its beginning. It ends only when every vain thought and selfish aim is overcome. Short of perfect purity and wisdom, there is still some form of self-slavery or folly which needs to be conquered.

On the wings of aspiration man rises from earth to heaven, from ignorance to knowledge, from the under darkness to the upper light. Without it he remains a grovelling animal, earthly, sensual, unenlightened and uninspired.

Aspiration is the longing for heavenly things.

Healing the 'Hard Times' Consciousness

SPIRITUAL AND METAPHYSICAL ASPECTS

Mankind is suffering from a "Hard Times" Consciousness. The circumstances of many are deplorable, and there are comparatively few who are not affected. These "hard times" and this distressing state of affairs are not due to any failure on the part of God, or of nature, to supply the needs of the world's population. Actually, more wheat has been burnt because it could not be sold while at the same time thousands of people were starving. The bounty of God has not failed, it is the mismanagement of man that has brought about a farcical, yet tragic, state of affairs, in which plenty and cheapness abound on every hand, while at the same time lack of means debars so many from taking advantage of them.

All who live solely in the outer consciousness must naturally be bound by the laws governing material things, and subject to the calamities that afflict mankind. This should not be the case, however, with those who are living the life of the Spirit. There is a way of escape, or, rather, a way of mastery, for those who are spiritual children of God. This way is through realizing the spiritual truth of the matter, and living in the consciousness of this truth, with the enemies, fear and doubt, completely shut out.

One who is in the mass-consciousness believes that he is a material creature, living in a material world, governed by harsh material laws. If he be lucky, he is lucky, while if he be unlucky, he is unlucky, there is no possibility of altering it. On the other hand, the one who is spiritually awakened is aware, or should be, that he is governed by spiritual laws. He knows that he has a spiritual Father, Who is the one source of all substance, and all wealth, Who governs prosperity, Who is the one and only real Power, and Who reigns supreme in the Universe. He knows further that his spiritual Father is Love, is real Substance, that He is Divine Order, and that such things as poverty, hard times and other forms of disorder are foreign

to the Divine idea, and can form no part of His consciousness

The cause of the trouble with many of us is that in spite of the fact that we know better, we do not live in this higher consciousness, but allow ourselves to be drawn back into the material consciousness, in which state of bondage we are at the mercy of material conditions. When this is the case, it is impossible for God to help us, for we have departed from the pure spiritual consciousness in which God rules, and in which spiritual laws operate, unimpeded. God is always love, and mercy, and goodness, but He cannot bestow these upon us when we are outside of His presence and the pure Spiritual Consciousness. All the descriptions of curses and punishments in the Scriptures merely mean that by putting themselves outside God's love by wandering away through sin into the "wilderness consciousness," they become subject to all the disorders and disharmonies that are naturally everywhere present when God is put out of one's consciousness. The prophets used language which an undeveloped people could understand, and so they spoke of curses, punishments, and so on. Now we know that man punishes himself through wandering from the Divine consciousness of good, into the "outer darkness consciousness," in which disorder of all kinds must be the rule, because it is an absence of the Divine order. Therefore, we, too, have to "return to the Lord," or in other words, live in the consciousness of good, of order, of love, and perfection.

We have to "return to the Lord" in our thoughts, for our thoughts must be prevented from wandering into weak or unworthy channels, and must be maintained in Heavenly places, if we are to remain in a Heavenly consciousness. But first we have to get our beliefs right, for if our beliefs are right it becomes easier for us to hold, in our mind, the right thought, because our thoughts always correspond to our beliefs. Our thoughts being creative, it follows that our life corresponds to our beliefs, which being beliefs of Truth, produce conditions that are outward reflections, or manifestations of the Divine order.

We have first to believe that we are the spiritual offspring of an Almighty Spiritual Father, that we live in a spiritual universe, governed by spiritual laws, and that if we live in this

realization we are set free from the carnal, material laws which govern in the outer or material consciousness. We have also to believe that the Spiritual is the Real. By "spiritual" I do not mean "astral," far from it, neither do I refer to anything connected with the place of departed spirits, but to the Real World, which is the perfect expression of the Divine Idea, spoken of as Heaven. "Our Father which art in Heaven," this is what we mean by the term "the Spiritual is the Real," Heaven is Reality, and all that is not like Heaven, is not Reality. It is a departure from it. We have to get this idea firmly into our consciousness that Heaven is the Reality, and that we are God's spiritual children, heirs of salvation, nay, we are His part and parcel. "All the Divine forces hasten to minister to our eternal joy."

We believe, then, that we are citizens of Heaven, children, through a new spiritual birth, or awakening, of the God of Heaven, ministered to by the powers and forces of Heaven; and that because of this, we are set free from the law of sin and death, and the harsh material laws which govern those who worship Mammon, or who give in weakly to material powers and forces.

There are those who are believers of God and yet are enslaved by Mammon, because they believe in the power of money, and they believe that they are at the mercy of financial manipulations, depressions, and hard times. So long as they believe this and think in this way, they are held captive by the powers of materialism. Because a man is religious minded, it does not necessarily follow that he will be preserved from loss and calamity. He has to learn to put his trust in God for all things, not only for the salvation of his soul, not only to be preserved from sin and self, not only to be delivered from the enemies of his soul, and not only for health to his body, but also for all material needs, and for freedom from the effects of such things as world depressions and hard times.

In order to live in the higher consciousness that is in correspondence to that of Heaven we have to attain it through experience and through constantly putting our trust in God. The first thing to do is to believe that such a thing is possible. If we do not actively and positively believe it to be possible, then it is obvious that it never can be possible in our case, for our mind is closed against it, and what the mind is closed against can never

manifest. If, however, we believe that such a state of attainment is possible, then we open our mind to receive greater things; we push back its boundaries so that the apparently impossible becomes possible. At all times we must remember that the Invisible is the Real, and, to the spiritually awakened, the outward is only an appearance. This is a reversal of worldly thought and belief. But spiritual truth can only be spiritually discerned, and also to the man still unawakened it is foolishness.

It is here that faith comes to our assistance. Faith is belief in the reality of the Invisible (the ever present Heaven) and a hanging on to this one Reality, in the face of exterior evidence that is entirely against it. Faith trusts in God, regarding all that is not like God and Heaven as an appearance only, which must pass away if Truth is clung to and persisted in.

But the most important thing of all is to realise that we are living in a state of blessedness. We have to believe this and to keep on impressing it upon our mind and consciousness. Without the blessing of the Lord (the Divine Good) nothing in our life can go right, but when the blessing of the Lord is with us, everything goes right, and even our mistakes are all overruled for good. When a state of blessedness exists then the disasters which afflict those in the mass or material consciousness cannot touch us.

We read, the man who trusts in the Lord is blessed. That means, the one who trusts the One Invisible Power of Infinite Good instead of his own strength, cunning and wisdom, is blessed. We are further told that such one is like a tree planted by the waters, that spreadeth out her roots by the river. When the drought comes it does not affect her, she does not even know when it comes, for her leaf is green, and she does not cease to yield her fruit. She does not have to be careful in the year of drought, for the reason that she is planted by the waters, and her roots reach to the river or spring which never fails.

Here is a picture of the one who lives in a state of Blessedness, who learns to live in the consciousness of Divine Good, so that outward happenings in the world of appearances cannot affect him. He is established in the inexhaustibleness of Divine Supply and Bounty. Therefore, "he shall not see when heat cometh... and shall not be careful in the year of drought."

One who can live constantly in the consciousness of Divine Good and Blessing is an adept. But adeptship is not as difficult as it sounds, and we can all arrive at this state, if we train ourselves, prayerfully, to abide in the spiritual consciousness of Truth. In any case, we can all turn to God declaring that there is only. . .

One Power, the Power of Good

One Law, the Law of Love

These are continually operating. By declaring this truth, we do not alter either God, Truth or our real life. All that we do is to make it possible for us to enter into an understanding of Truth, and to realize the Presence of God, which is Divine Good, ever present.

PSYCHOLOGICAL AND PRACTICAL

This chapter is of a more elementary character. But it is necessary, for the reason that so many people are making life more difficult for themselves and others, through wrong thinking on the subject of Hard Times. Some know better, but still they do it. The majority are ignorant of the power of thought, and therefore sin in ignorance, so to speak.

In the previous Chapter, I dealt with the spiritual and metaphysical aspects of the subject. This is at once the highest and deepest aspect. But the lower, shallower and more elementary aspect is also important, because it is a stepping stone to the higher. Indeed, it comes first, except in the case of established and consistent right thinkers, who know how to think, and practise it. These, naturally, always think rightly about every difficulty that arises, so that they become established in Truth, and thus live in a higher consciousness that is unaffected, to a greater or less degree, by material laws. But those who are not adepts in the art of right thinking, have first to learn how and what to think, before they can proceed to something higher and more advanced.

In this chapter I am not dealing with Economics. We will leave them out of our consideration for the good reason that if people wait for a new System of Economics then they remain the cats-paw of circumstances. Everyone, of course, should try to bring about a better system, for the sake of others, but he must not wait for any such change to help him, personally, to

prosperity, because to do so would be to adopt a wrong and negative attitude, which would make his own recovery impossible. No real student of Truth needs to be told that if a man expects to be helped he can never succeed in life. The man who succeeds is one who never dreams of being helped, still less of asking others to help him. The only thing a man who expects to be helped is ever likely to receive is the old age pension—that is if he lives long enough.

Another elementary truth that beginners have to learn is that one of the most prolific causes of failure in finance, health and every other department in life, is self-pity. One who pities himself goes down and down, in every way. Self-pity is an acute negativeness that drives all good away, making its victim receptive to every form of negative ill, such as failure, loss, penury, loss of friends, etc.

Another negative evil is thinking that people are against us, and that life is against us, and that they are “doing us down.” Such an attitude of mind also alienates its victim from all good. It makes him receptive to, and unguarded against, all kinds of negative states. This confirms him in his belief that people and life are against him, and that they are conspiring to “down him” at every turn. Thus a vicious circle is set up, from which he finds it impossible to escape.

It has been my privilege to meet several people who have become really and truly successful (soundly so) in life, and also numbers of life’s failures. The successful people have all possessed the positive type of mind and mental outlook; while the failures have all, almost without exception, possessed the negative type of mind. The former went to the top because of their positiveness, the latter have all gravitated to the bottom because of their negativeness. Success, and with it prosperity, are the results of positive, robust thinking along constructive lines, while failure and penury are the result of negative thinking along destructive, hopeless, depressed lines. Success and abundance, on the one hand, and failure and lack, on the other hand, are manufactured in the mind by the thoughts we think, and by our mental attitude towards life and its experiences.

When I open a letter, and find that it begins: “My case is a very sad one” I know at once the cause of most, if not all, the trouble and failure of that life, *viz*, self-pity.

What people must learn is the basic truth that within themselves is the power to overcome every trouble as it arises that they have within them something that is greater than their difficulties. They must learn that they can conquer and overcome in spite of economic laws, and world depressions. The text: "Greater is he that is in you, than he that is in the world," meets the case exactly. It sums up the whole truth in a few words.

Therefore, the first step in right-thinking that man has to take is to refuse to think that he must be helped, or that he must wait for better conditions.

Business men hinder their progress by thinking that they must wait for a trade recovery, or that they should be helped by the Government. They should instead affirm and realize that they possess a power that is greater than any limitation, or, rather, that there is indwelling them the Power that is supreme and which is the only power. "Locks, bars, and bolts fly asunder," when this great truth is recognized and lived in.

People, today, are thinking and talking themselves and others into "Hard Times," and poverty and failure. The trouble is more psychological and mental than material. Their constant complaint is the "world depression." They recognize it as a dread master who enslaves them, and in whose grip they are powerless. Things never were so bad, they say, and they cannot see how they can possibly become better. By talking and thinking in this way about Hard Times, they weaken themselves, as well as other people, and make themselves receptive to negative conditions.

It is as though all humanity were being swept along on a great tide leading to loss, penury and disaster. Because they know not how to stem the tide of "adverse aspects" as some would term them, they are helpless victims of powers greater than themselves. They are swept along, and no one can help them, except by telling them the truth about themselves, and about God, if they will listen. But it is not wise to say anything if they are not ready for such information.

But, all who will give heed may stop and stand still, while the tide of depression goes sweeping on. Let them say, quietly and dispassionately, but with calm conviction and faith. "I affirm the Presence and Power of God." Let them remember the text: "Greater is he that is in you, than he that is in the world."

When we recognize the Divine Presence and affirm the Power of God, we take up an impregnable position. When we realise the truth of our position in God, we no longer pity ourselves, we no longer complain that people are against us, or that life, or fate, is too strong for us. Neither do we want God to help us, in a weak sense, either direct or through other people. We believe that God is able to do exceedingly abundantly, above all that we ask or think, according to the power that worketh in us. Not to do wonderful things for us, but through us.

By the term "being helped, in a weak sense," I mean this. There is a positive way of being helped by God, and there is a negative way of appealing to God. The negative way is to pray to be helped and delivered, not through conquering and overcoming, but through having life made easier. This is destructive and leads to greater weakness and failure. The positive way is to affirm the thing as already accomplished in God, and then to go forward in faith to achieve the apparently impossible through "the power that worketh in us."

Beginners may say, "I admit that I must think constructively, but how can I do it?" The most positive and constructive attitude of mind is that which maintains an attitude of faith. We need no great knowledge of Psychology. If we turn to God, and then declare the Truth about God, and about ourselves as children of God, we use our thoughts in a positive and constructive manner, and establish our mind in the strongest possible attitude. And, also, if we continue to think in Truth and abide in Truth, then we cease talking and thinking about failure, loss, poverty and "hard times." We cannot serve both God and Mammon. If we are established in God then there is no room for Mammon or any of his works.

Business men do themselves a lot of harm, and hinder their own progress, and also keep away prosperity that might otherwise flow inwards them, by not only talking about hard times, but also by thinking and saying that there is no money about. I have met many negative-minded business men who never get on, and who always are wondering how they are going to meet the next quarter's rent. Their principal object, in conversation, has appeared to be to impress upon me the fact that things are in a bad way everywhere. They tell me that a certain traveller has said that things are terrible everywhere, or that they have

heard that other business people in the same town are doing very badly. And so they go on, simply wallowing in thought and talk about failure, depression and hard-times. They do it, I suppose, in order to excuse their own fall in business turn-over. In effect, they say: "it is not my fault, it is due to general conditions of depression, and is quite beyond anyone's control." I have noticed that nearly all the men who are doing badly, and who seem content to do badly, are given to this destructive and negative habit of talking about bad trade.

But, I have come upon a few who do not seem to be aware that there is such a thing as bad trade and a world depression. They are prospering, and the main reason why they are prospering is that they do not believe in hard times, or that there is no money about. This is a very important point, because it is obvious that if a business man believes that there is no money about, he finds precious little of it. Through holding this idea in his mind his thoughts revolve round it, and his actions conform to it, so that to him, in his experience, there is no money about, and his case goes from bad to worse.

But the other type of man does not allow this idea to dominate him. He believes that after all, there is plenty of money although it is not circulating, and that what is needed is to get people to part with it. So he acts accordingly (with wisdom and prudence of course) and proves that there is plenty of money and that it can be got through the use of vision, originality, energy, and service.

I know a firm, who, when faced by depression in business, refused to join in the chorus of lamentations that went up in their trade. Instead, they brought out a new article that was much needed and that was more efficient than anything that preceded it. In a week they were swamped with orders, and booked up for months ahead. Also, by better organization they were able to reduce the prices of their other lines, so that they moved forward instead of backward. If they had allowed the virus of "hard times" wrong thinking to get its hold on them they would have been as adversely affected as other firms. Yet, through right thinking, combined with wise and energetic action, and improved service, they went forward instead of backward—forward to greater achievement and an increasing prosperity.

But many of our readers may say that they are not in

business on their own account, and that they are not professional people, but servants of a big company, and that therefore these remarks do not apply to them. They may point out that their particular industry is being "rationalized", and men and women discharged in consequence. How can this teaching help them? Again, there are thousands of others who are, apparently, quite dependent upon other people. How shall they act, especially if those upon whom they are dependent are of a negative type? Then there are the crippled and those who have had very little education. How can they benefit?

In reply, let me say that the same law applies to all. If such people will keep the negative thoughts and ideas out of their mind, to be replaced constantly by thoughts and ideas of health, abundance, joy and achievement, then they will discover that mind is greater than matter, and that there is something within them that is greater than all their difficulties.

Others may have failed through lack of capital, through mistaken judgment, or through a series of misfortunes. Let such take heart. All things are possible to them. They can rise again, and will do so, if they do the right thing with their mind, casting out all fear, and all thoughts of failure, and establishing themselves in Truth.

Where is peace to be found ! Where is the hiding place of truth !

LET first things be put first, work before play, duty before enjoyment, and others before self, this is an excellent rule which cannot lead astray. To make a right beginning is half-way to victory. The athlete who makes a bad start may lose his prize; the merchant who makes a false start may lose his reputation, and the Truth-seeker who makes a wrong start may forego the crown of Righteousness. To begin with pure thoughts, sterling rectitude, unselfish purpose, noble aims, and an incorruptible conscience—this is to start right, this it is to put first things first, so that all other things will follow in harmonious order, making life simple, beautiful, successful and peaceful.

The soul will cry out for its lost heritage

If one would find peace, he must come out of passion.

SO LONG as animal conditions taste sweet to a man, he cannot aspire, he is so far satisfied, but when their sweetness turns to bitterness, then in his sorrow he thinks of nobler things. When he is deprived of earthly joy, he aspires to the joy which is heavenly. It is when impurity turns to suffering that purity is sought. Truly aspiration rises, phoenix-like from the dead ashes of repentance, but on its powerful pinions man can reach the heaven of heavens.

The man of aspiration has entered the way which leads to peace, and surely he will reach that end if he stays not nor turns back. If he constantly renews his mind with glimpses of the heavenly vision, he will reach the heavenly state.

That which can be conceived can be achieved

Right Beginnings

Life is full of beginnings. They are presented every day and every hour to every person. Most beginnings are small, and appear trivial and insignificant, but in reality they are the most important things in life.

See how in the material world everything proceeds from small beginnings. The mightiest river is at first a rivulet over which the grasshopper could leap, the great flood commences with a few drops of rain, the sturdy oak, which has endured the storms of a thousand winters, was once an acorn, and the smouldering match, carelessly dropped, may be the means of devastating a whole town by fire.

How in the spiritual world the greatest things proceed from smallest beginnings! A light fancy may be the inception of a wonderful invention or an immortal work of art, a spoken sentence may turn the tide of history, a pure thought entertained may lead to the exercise of a world-wide regenerative power; and a momentary animal impulse may lead to the darkest crime.

It is a right and strong beginning to the day to rise at an early hour. Take the bath, pray God and meditate and then go out for a walk among the beauties of nature and you will experience a freshness, and a delight, not to say a peace of mind, which will amply reward you for your effort. One good effort is followed by another; and when a man begins the day rising early even though with no other purpose in view, he will find that the silent early hour is conducive to clearness of mind and calmness of thought and so to see life and its problems as well as himself and his affairs, in a clearer light. It is wise to make of it a duty and begin the day strongly by shaking off indolence. How are you to develop strength of will and mind and body if you begin every day by yielding to weakness? Self-indulgence is always followed by unhappiness. People who lie in bed till a late hour are never bright and cheerful and fresh, but are the prey of irritabilities, depressions, debilities, nervous disorders, abnormal fancies, and all unhappy moods. This is the heavy price which they have to pay for their daily indulgence. Yet

so blinding is the pandering to self that, like the drunkard who takes his daily dram in the belief that it is bracing up the nerves which it is all the time shattering so the lie-a-bed is convinced that long hours of ease are necessary for him as a possible remedy for those very moods and weakness and disorders of which his indulgence is the cause. Men and women are totally unaware of the great losses which they entail by this indulgence, loss of strength both of mind and body, loss of prosperity, loss of knowledge, and loss of happiness.

There is, indeed, a spiritual influence in the early morning hour, a divine silence and an inexpressible repose, and he who, purposeful and strong, throws off the mantle of ease climbs no inconsiderable distance up the hills of blessedness and truth.

The right beginning of the day will be followed by cheerfulness at the morning meal, permeating the household with a sunny influence, and the tasks and duties of the day will be undertaken in a strong and confident spirit, and the whole day will be well lived.

*"Every day is a fresh beginning,
Every morn is the world made new
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you"*

Do not dwell upon the sins and mistakes of yesterday so exclusively as to have no energy and mind left for living rightly today, and do not think that the sins of yesterday can prevent you from living purely today. Begin today aright, and aided by the accumulated experiences of all your past days, live it better than any of your previous days, but you cannot possibly live it better unless you begin it better.

*"Life without a plan,
As useless as the moment it began,
Serves merely as a soil for discontent
To thrive in, an encumbrance ere half spent".*

Let a man start in business without having in his mind a perfectly formed plan to systematically pursue and he will be incoherent in his efforts and will fail in his business operation.

The laws which must be observed in the building of a house also operate in the building up of a business. A definite plan is followed by coherent effort; and coherent effort is followed by well-knit and orderly results—to wit, completeness, perfection, success, happiness.

But not only mechanical and commercial enterprise—all undertakings, of whatsoever nature, come under this law. The author's book, the artist's picture, the orator's speech, the reformer's work, the inventor's machine, the general's campaign, are all carefully planned in the mind before the attempt to actualise them is commenced; and in accordance with the unity, solidarity, and perfection of the original mental plan will be the actual and ultimate success of the undertaking.

Successful men, influential men, good men are those who, amongst other things, have learned the value and utilised the power which lies hidden in those obscure beginnings which the foolish man passes by as "insignificant".

Hateful, angry, envious, covetous and impure thoughts are wrong beginnings, which lead to painful results. Loving, gentle, kind, unselfish and pure thoughts are right beginnings, which lead to blissful results. This is so simple, so plain, so absolutely true and yet how neglected, how evaded, and how little understood.

The gardener who most carefully studies how, when and where to put in his seeds obtains the best results and gains the greater horticultural knowledge. The best crops gladden the soul of him who makes the best beginnings. The man who most patiently studies how to put into his mind the seeds of strong, wholesome and charitable thoughts, will obtain the best results in life and will gain greater knowledge of truth. The greatest blessedness comes to him who infuses into his mind the purest and noblest thoughts.

None but right acts can follow right thoughts; not but a right life can follow right acts—and by living a right life all blessedness is achieved.

He who considers the nature and import of his thoughts, who strives daily to eliminate bad thoughts and supplant them with good, comes at last to see that thoughts are the beginnings of results which affect every fibre of his being, which potently influence every event and circumstance of his life. And when

he thus sees, he thinks only right thoughts, chooses to make only those mental beginnings which lead to peace and blessedness

Wrong thoughts are painful in their inception, growth, and in their fruitage. Right thoughts are blissful in their inception, growth and fruitage

Many are the right beginnings which a man must discover and adopt on his way to wisdom, but that which is first and last most important and all embracing, which is the source and fountain of all abiding happiness, is the right beginning of the mental operations—this implies the steady development of self-control, will power, steadfastness, strength, purity, gentleness, insight, and comprehension. It leads to the perfecting of life, for he who thinks perfectly has abolished all unhappiness, his every moment is peaceful, his years are rounded with bliss—he has attained the complete and perfect blessedness

Our life is what we make it by our own thoughts and deeds.

MAN attains in the measure that he aspires. His longing to be is the gauge of what he can be. To fix the mind is to fore-ordain the achievement. As man can experience and know all low things, so he can experience and know all high things. As he has become human, so he can become divine. The turning of the mind in high and divine directions is the sole and needful task.

What is impurity but the impure thoughts of the thinker? What is purity but the pure thoughts of the thinker? One man does not do the thinking of another. Each man is pure or impure by himself alone. The man of aspiration sees before him the pathway up to the heavenly heights, and his heart already experiences a foretaste of the final peace

There is a life of victory over sin, and triumph over evil

When a man wishes and wills he can find the good and the true.

THE Gates of Heaven are for ever open, and no one is prevented from entering by any will or power but his own; but no one can enter the Kingdom of Heaven so long as he is enamoured of, and chooses, the seductions of hell, so long as he resigns himself to sin and sorrow.

There is a larger, higher, nobler, diviner life than that of sinning and suffering, which is so common—in which, indeed, nearly all are immersed—a life of victory over sin, and triumph over evil, a life wise and happy, benign and tranquil, virtuous and peaceful. This life can be found and lived now, and he who lives it is steadfast in the midst of change; restful among the restless; peaceful, though surrounded by strife.

Every moment is the time of choice; every hour is destiny.

Right Thinking

I. THE EFFECT OF THOUGHT

The immediate effect of thought upon our body, spirit, work, happiness, in fact, every department of life, is so obvious that it seems hardly necessary to touch upon it. But experience with students has convinced me that some people are not awake to the power that thought exerts over their actions, and consequently over all that is the result of their actions. Therefore, it may not be out of place if I touch lightly upon this subject.

A thought, someone has said, is an action in the process of being born. Everything that we do is the result of thoughts entertained or held in the mind. We may do things on the impulse of the moment. But that impulse is the result of a thought or thoughts previously held in the mind.

The sub-conscious mind is a centre of extraordinary energy and power. It is a blind force and acts upon suggestion. In other words, it acts upon the impressions which it receives from the objective mind, and it depends upon whether these impressions, thoughts or suggestions are good or bad as to what sort of action the subconscious mind is going to bring forth in the life. The will and the moral sense must commence their defensive work with the thoughts and not with actions, because the former are the cause of the latter.

If, therefore, one holds thoughts of a mean character in the mind, then mean actions will manifest in the life; if thoughts of pessimism, then gloom and failure will be expressed; if thoughts of sickness and disease, then they will manifest in real sickness and disease in the body. If a youth says "I fear I cannot do a certain task," he will fail, but if instead he assures himself that he can do it, then his sub-conscious mind will do all it possibly can to help him to succeed, and unless he attempts something far beyond his stage of development, he will accomplish it. Good thoughts will produce good actions, and bad thoughts bad actions, and it is by controlling the thoughts that self-mastery is to be found. All bad habits in the life and body have their origin in bad habits of thought, and good habits can

be built up only by constructive, positive thinking, accompanied by corresponding right action

If you say on a wet morning, "Isn't it a horrible morning," then you make it a horrible morning for yourself and also help to make it horrible for other people, because you are not only sending a suggestion of cheerlessness and wretchedness to your own sub-conscious mind, but you are doing the same to those who hear you. On the other hand, if you will take up the attitude that the weather might be a lot worse, that the rain is needed in the country, that the sun is shining gloriously behind the clouds, and that everything is perfect in God's perfect world, you will rob the day of its cheerlessness and make yourself cheerful and happy, and by so doing will make others happier through the radiance of your own joy.

In the same way if you say to yourself, "I feel very bad today," then the sub-conscious mind acts accordingly. The message goes forth to all the millions of industrious little workers whose duty is the repairing, building up, and the keeping healthy of your body, and they act accordingly. The whole system becomes depressed, the vitality is lowered, the powers of resistance weakened, so that you are ready to fall an easy prey to the first infection that you encounter. On the other hand, if, when you do not feel quite the thing, you will breathe deeply and as you breathe in say, "The Infinite is my health," and hold in the mind a thought or picture of perfect health, you will find that your condition will improve. The message, "demonstrate perfect health," will be sent telepathically all over the body, and all the tiny fighters and workers will be inspired and encouraged to work on your behalf.

Again, in the same way, one who says, "I am sure competition will ruin my business," is suggesting to himself his own failure. All his actions will unconsciously be directed to this end, and time will inevitably see the extinction of his business. But the man in like circumstances who will stoutly declare, "No competition will be able to affect my business, I will make my goods or my services so good all my customers will, for their own sake, continue to deal with me," because he is inspired by his own suggestion, will set to work and make his services so indispensable to the public that his business will succeed more than ever.

Thus we see how thoughts affect our lives, and how it is only by controlling the thoughts that the actions can be governed, and through the actions the very life and environment itself

Right Thinking goes far more deeply into this great subject than this. It teaches that thoughts held in the mind attract, by the law of vibration, the material for their objective expression. That actually what is held in the mind, with fine clarity of thought and inward vision, becomes manifested in the life; that each type of thought brings forth fruit after its kind. It teaches that if there is confusion of thought in the mind, there is experienced confusion and disharmony in the life and circumstances, and that according to the thought and mental vision is the life either blasted or blessed.

The practice of right thinking, in addition, trains the mind to think only those thoughts which will harmonize with the Immutable Laws which govern the Universe, and thus bring into the life the highest good, truest joy, the only satisfying success.

II. THE GREATEST ACHIEVEMENT.

The greatest message that this book brings to you is this: That man by working daily for a short time in the inner and higher mental and spiritual realm, can subtract the evil from his life and add good in its place. That is to say, by meditating upon the Divine Perfection he becomes changed into its likeness. This will also destroy that influence in his life which he calls bad luck and ill-fortune, and replace it by certain and harmonious good. It will banish unhappiness and fill him with a great joy which has its source within and is not dependent upon outside circumstances. He can protect himself and others from danger and difficulty and disaster. He works with precision; he is not dealing with uncertain theories, but with the immutable law which can never fail or alter. This is real prayer.

He does not do this by will power, he does it by harmonizing with the Infinite. Real success in life is only to be found along this line of harmony with the Divine. Man is a spiritual creature, and when he realizes his own spiritual nature and learns how to draw upon the Infinite Powers within him by working in unity with his Divine source, his life becomes changed. Day by day a little evil is taken out of his life, and day by day

a little good is put in its place. Results are not seen at first, but they are cumulative, and in time are bound to manifest just as surely as the rising and setting of the sun

Many people say, "What is this evil influence that follows me? As soon as I get on a little in business I suffer a severe loss. When I make plans for a happy life, disaster overtakes me and blasts all my hopes." There is no evil following him; instead what he is suffering from is absence of good due to the disharmony of his thought and life. When once the disharmony gives place to unity, then the transformation of the life begins.

But while any true system of thought-control is training the student in these major things, it is also accomplishing minor changes, which make for success and stability in life. Will power, concentration, determination, perseverance, creative imagination, directed thinking, natural memory, the appreciation of beauty, self-confidence, cheerfulness, and optimism are all developed without the student being aware of it. I mention these things because they are of real value to the student, but they fade into insignificance beside the major objects which the practice of Truth achieves.

Right Thinking brings accuracy and precision into the life. It makes life certain and secure. It brings everything down to a system, a system which, if followed, gives mathematically certain results. By that I do not mean that it is wise always yourself to decide what form "good" shall take in your life, for it is very often better to leave this to the Divine mind. But the certainty and exactitude is in this, that by working steadily, persistently and daily through the avenue of controlled, directed thought, toward the Infinite mind, the One source of all, from which everything proceeds, one is able to subtract every day some evil from his life, and every day add some good, with the inevitable result that the life is gradually transformed, built up and beautified. At first the old troubles and evils persist, with some they even get a little worse, but after a time, it is noticed that the attacks are less severe, the trouble less acute, and from thence onward a steady and gradual improvement takes place, until the whole life and circumstances are transformed.

III. HAPPINESS

Happiness is an inward mental state. It cannot be found

in outward things The idea popular with the thoughtless crowd that happiness is to be found in material possessions, in wealth, the means of gratification and luxury, is not shared by those who possess these things The supposed happiness which the unthinking imagine is to be obtained by wealth and all that wealth can buy, is merely the gaily painted bauble of life towards which men stretch out eager hands, but which always eludes their grasp

*Today on the heights I stand
Above the sea of thought,
And look o'er the changing drift
At the baubles for which men fought,
That slip through their clinging hands
And ever remain uncaught
Unchanged through the drift of years,
They float o'er the surface clear,
And for ever warm hands reach out
As the illusions of life draw near,
Till the weary hands sink deep
And the eager new appear*

Happiness, then, is not to be secured by chasing the illusions of life, but by looking within where is to be found the only true reality

Man is a spiritual being here and now, and his unhappiness is due to his lack of appreciation of this great fact Man will always be unsatisfied until he realizes he is a spiritual being, gifted with God-like powers, that he, as spirit, is one with the Great Father of all spirits, the Infinite Spirit, the source of all things

When he realises this stupendous fact, the heavy load of care which has oppressed him, the sense of his own loneliness and friendlessness, the uncertainty and purposelessness of life, all flee away, and he realises for the first time the true inward meaning of happiness

Happiness does not depend upon circumstances The unenlightened say "if only my circumstances were better I should be happy," yet if their circumstances were altered they would still be unhappy Circumstances are not the cause of unhappiness, but are the effect of the same cause, they are the result

of a lack of adjustment, and of an inward spiritual disharmony. The change within which will cure our unhappiness will cause the unhappy circumstances to flee away also, for as soon as the lesson is learnt and the necessary inward adjustment made, their mission is finished. To hope for painful experiences to pass away in order that one may be happy is futile, the only way is to seek for the cause of the trouble within, and make the necessary adjustment to life and the Universe. One who is unhappy is out of harmony with the Eternal Will and the Divine Scheme, and the unpleasant circumstances not only are the result of a wrong attitude of the soul, but they also seek to make one realize the cause, and to adjust the life accordingly. Happiness comes from within: it is the effect of harmonious adjustment with life of coming into line with the Divine Will and Purpose. Do not think for a moment that the Divine Purpose is that our life should be drab, unhappy, painful or lacking in abundance and good. It may appear uninviting, but this merely is an illusion, for it leads to joy unspeakable, and happiness which cannot be described.

Again, there can be no happiness without service. To live a self-centred, selfish life is the way of disintegration and death: it is the certain road to unhappiness, dissatisfaction and despair. Service to the Whole, to life, to God, to humanity, to the Universe, this is the way of harmony and inward satisfaction. No one who is self-centred can be happy, for such a one is out of harmony with the Divine Idea: neither can he be at peace who does his daily work in a grudging spirit. But one who works for the whole and makes his daily toil a sweet offering of love to all life and humanity, enters the Divine Harmony; he knows what true happiness is.

Also, in order to be happy one must be able to exercise thought-control. It is obvious that if happiness is an inward mental state, thought must have a lot to do with it. Those who cannot control their thoughts give way to fear and worry, or hate and anger, depression and gloom, and when this is the case happiness is impossible. One who knows not the art of thought-control is affected adversely by circumstances, by the disappointments and trials and testing times of life. But one who can control his thoughts is unaffected by these things. He can keep his thoughts from dwelling upon everything negative, and

instead keep them fixed upon the one great positive Reality of the Universe, viz the Infinite Spirit of Good and Perfection. By doing this he loses all fear and unhappiness, he enters into Infinite Peace and Joy. He leaves his weaknesses behind him, and filled with Divine Power, lives a life of tranquillity and overcoming.

*Today on the heights I stand
Where God's winds sing lullaby,
And no more I reach for the gleam
Of the baubles for which men die—
For I reach to the heart of God
And Master of fate am I*

IV. THERE IS A POWER

To the uninitiated life is so material it is difficult to believe that behind the visible universe is a transcendental world of spirit which is the perfect reality of which the objective world is but an expression. Yet so it is. The visible world, beautiful as it is, and marred though it may be by man's disharmony, is but an effect or expression of the Infinite Reality. Metaphysicians who say that matter and the material universe do not exist do so because, in a philosophic sense, only that which is permanent and unchanging can be said to exist. As far as this consciousness goes, however, the visible exists. If I have a carbuncle, as large as my fist at the back of my neck, then, as far as this consciousness is concerned that carbuncle exists. It exists in my consciousness for a time and cannot be entirely ignored. On the one hand we have abstract reasoners who say that nothing material has any existence, and on the other hand we have materialists who cannot believe in anything that is not material. The truth is somewhere between the two. There are two halves to the Complete Whole. There is the unseen permanent Reality, and there is the changing expression of that Reality. There is the Divine Idea, and there is the unfoldment of that Perfect Idea through endless change and evolution in material form. Matter is a vehicle of God's expression. It clothes His Idea in form and colour. It is the outer garment of the spirit. To ignore either the material or the spiritual is to delude ourselves. They together form the One Complete Whole. In either case we ignore God, for God is the Creator of His Universe;

it is formed out of His Spiritual Substance. God's thought finds expression in His Creation, therefore, to deny matter and to call it evil is to deny God and call him evil.

Matter then, and the material universe, are effects ever changing, ever evolving, ever unfolding more perfectly the Divine Idea. The tremendous Power that works through the Universe is spiritual, it is the Divine Mind in motion. This Power is infinite: its object is to express on this material plane a perfect manifestation of the Divine Idea. Its object is not to manifest disease, ill-health, unhappiness, poverty, sin, rather it is ever seeking to express itself in perfect health and harmony. That there are misery, disease, penury and other evils in the world only proves that man is out of harmony with his Divine Source. Instead of the Divine Life Forces being allowed to flow freely and thus manifest good, they are diverted and made to produce evil. The secret of all healing and true achievement is to remove the barriers which divert the Spiritual Forces of life, thus opening the Life to the Divine Inflow.

This Power is infinite, it flows in a constant stream from the Unseen Spiritual Sources into the material universe. We see it manifested in myriad forms, for God is immanent everywhere in His Universe. We can look into the patient eyes of our dumb animal friends and see Him there; we can gaze in rapture at the loveliness of a simple flower, or the grandeur of a crimson sunset and behold the beauty of His character. God is everywhere and in everything, to know this is to enter a new life of fulness and joy. We see the Infinite Power manifested in all the wonders of the Universe; in the evolution of worlds and system of worlds in the immense power of Nature in the life which repeats itself through the ages.

In man, God enters into a new relationship with His creation. In man are the possibilities of a wider and deeper consciousness. Man stands at the apex of Creation: he is the highest product of Nature: all the kingdoms combine to produce him: mineral, vegetable, animal, minister to him and own him as Lord of Creation. Man's feet are on the earth and his head in the heavens. he has within him, still lying latent, the possibilities of god-hood. He alone of all creations can think with God, commune with Him, enter into His consciousness, and become, in course of time one with the Infinite.

Man, being what he is, can draw upon the Infinite Power in a special way. He can, through the Divine Power of his mind and thought, consciously identify himself with the Infinite and draw unlimited Power from his Divine Source. There is no height to which he cannot climb if he will only keep his face to the Light and draw upon the inexhaustible fountains of God. "All power is given unto me in heaven and in earth," said the Lord, and of us, his weaker brothers, the same glorious fact is true. Man has thought himself to be a worm, but this is true only of his finite false personality, actually, he is called to be a King and priest unto God. Man thinks he is a creature of a moment, he gropes about with the muck-rake in the dust of material conception, while above him is the glorious crown of the Divine Life to which he is an heir. He languishes in weakness when he might instead be instinct with Infinite Power.

The Power is infinite, it is in you and in me. It is in all men. Very few know of this Power, a still smaller number know how to use it. The majority would be very surprised, if not scandalized, were you to tell them that within them lie dormant Infinite and Divine Powers. That within each of them is a spark of the Divine Fire, an inherent Perfection which is patiently seeking expression. Yet so it is. The Power within us is Infinite. It is Divine. It can revolutionize your life if you will but realize Its presence, and give It freedom of expression.

The Power is the same as in the days of miracles. The Law does not change. Those who adjust their lives in such a way as to bring them into harmony with the Law are Divinely healed. They express more and more of the Infinite Perfection, not in their body only, but also in their character. The Power is the same, no matter how it is employed. It can be used to strengthen the body, give power to the mind, or bring the highest achievement into the life. No one who draws upon the Infinite Power and Wisdom can ever be a failure. His life reflects the infinite achievement of God.

V. TRUE PROSPERITY

The truest prosperity is not the accumulation of great wealth. To be truly prosperous is to have the use of enough to enable one to live without pinching and scraping, and yet to be free from the joyless burden of wealth. The truly wise man

is he who chooses to have enough and yet not too much, for while too little is irksome, to possess wealth is to assume burdens and responsibilities which are not worth while.

Some of my readers will raise the moral question of whether it is right to be even comfortably well off while so many are in want. This is, of course, a question for each individual to settle for himself. Personally, I think one is justified in accepting from life enough material things to enable one to develop and unfold on all planes, physical, mental and spiritual. One is therefore entitled to receive all that is necessary for one's highest development IF one is prepared to give one's best services in exchange to mankind and the world. One who gives his best service, his best thoughts, his best emotions to life, the world and his fellows, is entitled to an adequate return in the form of the best that life can give. He who thinks he is "clever", and by slim tricks tries to cheat life and his fellows, taking much and giving little or nothing in return, is not really clever, but only foolish, for what he gains in one direction he loses in another. He may gain money, true, but he loses all the best and most satisfying things of life, things which money cannot buy. The way to true prosperity is through highest service, a changed dominant note of the inner mind, and understanding of Truth through right thinking. This brings us into line with the Divine Law of giving and receiving it also removes the mental cause of lack and poverty. This brings into the life a wise opulence, neither too much nor too little, and the sure knowledge that we can never lack any good thing.

One who does not understand the working of the Law is always afraid of poverty. He may be passing rich, yet, at the back of his mind is the haunting fear that he may lose it all and come to want. He so fears the future and what it may bring that he must needs hoard up money: something to fall back upon if things go wrong. Not satisfied with what he already has, he strives after greater riches in order to make himself "safe". This is the worship of Mammon. It is walking after the flesh and not after the Spirit. So long as we look to money and material means in themselves, as our source of supply: so long as we think that these things keep us from want, we serve Mammon and therefore cannot serve God: we walk after the flesh (for every materialist does the same) and not after the Spirit

One who acknowledges that God (Universal Mind and Spirit, if you prefer the term) is the One Source of all supply, and daily and hourly realizes his oneness with this Infinite Source, can never lack any good thing. All that he need trouble about is to see that he gives his best and most efficient service to life in exchange for the abundance that he receives. One who cannot yet see God's Bounty visible in his life should act, as far as service and thankfulness are concerned, as though it were already in manifestation. It is sure to come sooner or later, that is, if fear thoughts and limitation thoughts are transmuted into thoughts of God's plenty, as the reality, behind the lack and poverty of the unreality. This is the true prosperity—the real opulence.

It must not be thought, however, that one can sit still while the best things of life drop into one's lap. One must first be active mentally and spiritually in the inner world of thought, and then work physically. Life is mainly action, therefore to be worthy of prosperity one must work. Work, when well loved, is one of the greatest joys of life. No one can be happy or healthy who does not engage in plenty of work, not directed merely to his own selfish ends, but work given as an offering of love to life and the world.

It is not claimed that Right Thinking will suddenly convert a poor person into a rich one, neither does it dangle a get-rich-quick lure before you. But it does train you to leave off attracting poverty into your life, and instead puts you on the road which, if pursued, will lead to a care-free sufficiency. It does show you how to stop the negative habit of thought and negative mental attitude which, by their vibration, keep success away. It does show you how to come into harmony with immutable law, and thus come under the Law of Attraction. It does show you how to do something with your mind which will take a little evil and poverty out of your life and put a little good and prosperity into it, and this done several times a day will have a cumulative effect on the life which will in time begin to manifest itself and increase from year to year.

Some of my readers who are idealists may say that, if they take more than a mere pittance, they will have more than their fair share and thus rob the poor. In a purely material sense this might be true, yet, in reality, this is far from being the

case. Our source of supply is spiritual and not material. God is not straitened or poverty-stricken: He is infinite abundance itself. As children of God, all the abundance of God is ours, not for selfish use or enjoyment, but for the use of and service to the whole. The conditions of our lives are an outward expression of our thoughts and attitude of mind. If our thoughts for ever centre round a belief in lack and limitation, then these things manifest in the outward life, for the outward life reflects our thought life. Our outward life is largely composed of our thoughts clothed in material form. It is not the reality. The reality is perfect. Your life and mine are imaged in God's mind as perfect. By wrong thinking and false beliefs we hide the Truth from ourselves, thus manifesting imperfection instead of perfection. Perfection, however, is still the only reality, and all imperfection is caused by a materialization of our thoughts which hide the Truth from us. Our life has always been imaged in the Divine Mind as perfect, even before the beginnings of time, and all our needs are abundantly supplied and always will be, even when time itself shall cease to be. The object of our teaching is to bring those who are willing to that stage known as realization. At this stage the Truth is understood by the soul, the kingdom is found, after which "all these things shall be added unto you."

A practical application of the teaching of sages is the only way by which the problem of supply can be solved for all time, once and for all. When once we find the kingdom, we find that all our wants and needs are supplied just at the right time, according to our faith and understanding.

Gaze where you will, and you will find no evidence of poverty in the Divine Idea. Everywhere we see prodigal abundance and lavish profusion. Thousands of acorns to form a single oak, and enough energy devoted to flowers alone to clothe every son of man in material plenty. God is not poverty-stricken, and those who get into harmony with the Divine Idea can never lack any good thing.

Some of us may feel that we are beaten in the selfish battle for material existence. The selfish and ruthless may elbow us aside, trample on us, and "get away" with that which we would like for ourselves and our loved ones. We may feel that we are no match for the hard, selfish, grasping individuals who

march off with the spoils, regardless of those whom they injure. We may feel that we are like sheep amongst wolves. This is very true, for spiritually-minded people are different from the worldling and generally lose if they adopt the worldling's methods. Even if they succeed they find that what they have won can be held only by strain, effort and force. Every man's hand is against them and they are "up against" trouble, and they experience friction continually. Also they are haunted by the fear that they may "fall out of the coach" at any moment. By "falling out of the coach" I mean "come to want and penury." I am referring to *Looking Backward*, a book that had a great vogue fifty years ago. The author likened the competitive life of the period to a coach which had to be pulled or pushed along by a number of toiling, straining, struggling people, while the few rode comfortably and even luxuriously inside or on the top. They had a lovely time, those who rode, but unfortunately for them the seats were not very secure, so that occasionally, when the coach lurched, some fell either off, or out of the coach onto the road, where they instantly were compelled to help push and heave the heavy coach along. This is the fear that is at the heart of all who make money by strain, effort and competition. It is a case of every man for himself and the devil take the hindmost.

Now the true, spiritual way of working is to seek the prosperity that comes from the Infinite, or what the Scriptures would call the blessing of the Lord. When God, or the Spirit is blessing us, or when we are in harmony with spiritual law, prosperity comes to us without terrible strain and effort. It comes gently like the falling of a soft rain. It also adds no sorrow. Unlike the prosperity of the materialists it does not bring unhappiness and dis-illusion, but rather brings with it harmony and peace. God wants us to live happy, free, healthy and joyous lives, and if we obey His laws He adds His blessing in the form of a prosperity that brings no care or sorrow, but only adds to our harmony and joy.

In order that there should be no misunderstanding, let me say that this is entirely different from the methods of occult working which many readers may have read about in New Thought books. Visualizing what you want and compelling it to appear is black magic in a mild form. It is not a spiritual

way of working at all, but might more correctly be described as devilish. It may apparently be successful, but with the wealth obtained in this occult way there always comes a curse. Not only is our happiness shattered, but terrible things are attracted also. Finally, the ill-gotten wealth takes to itself wings and flies away.

VI. HEALTH AND HEALING

Health is the birthright of every son of man. If we are sick, diseased, or suffering from chronic ill-health, it is because we are out of harmony with the Divine Plan or Idea. The rude animal health of our fathers is passing away, and man is becoming more sensitive, more mental, more spiritual, and therefore depends more and more upon mental and spiritual forces for his life and health. Everyone is becoming more nervous and highly-strung, more imaginative, more sensitive to the power of thought and other spiritual and psychic forces. Therefore man must look more and more to the one Source of Life for his health, energy and vitality.

Right Thinking carries a message of health. It asserts that that mysterious thing which we call Life is a manifestation of God, and that it is only by going right back to the first Cause, the One Source of all life, and adjusting our lives into harmony with Spiritual Laws, and by identifying ourselves consciously with this Infinite Power, that we can find true healing. When once this is done, disease and ill-health pass away, not to reappear in another guise, but to pass out of the life for ever.

But it must not be thought that health is simply the absence of disease, for it is far more than this. To be well implies the possession of elasticity of spirits, of tremendous energy, or at least a supply sufficient for all your needs. It means being fit and alive and full of joy both in work and play. One is in tune with the whole Universe, and one with the Source of All Life and Infinite Good, therefore one can say

*"I stand in the glade for ever
And all things to me are divine,
I eat of the heavenly manna
I drink of the heavenly wine".*

To one who has gained perfect health by spiritual means, all things are indeed divine. Every blade of grass, every opening flower, the nodding tree, the whispering breeze, all speak peace to his soul and fill his heart with ecstasy and infinite content.

Not only can man, through coming into harmony with the Divine Source himself become healthy, he can also help others to attain better health. I do not say that everyone possesses all the qualities necessary to become a successful spiritual healer, but everyone who finds health himself can also teach others to do likewise.

VII. ABSOLUTE CERTAINTY

There is no chance or luck in the Universe, all is unfailing Law. The old idea of propitiating an angry Deity is founded upon ignorance of Divine Law. Fortunately for us there is no interposition or favour, all is according to Immutable Law and absolute Justice. Divine spitefulness and Divine favouritism do not exist, but Eternal Justice reigns supreme. We cannot curry Divine favour, we must stand on our own feet, and as we sow so shall we also reap.

Fortunately, then, for us, the Universe is governed by Universal Law and Infinite Justice. This Law and Principle never alter, never fail, and never cease to operate. We, therefore, have only to work in harmony with the Divine Law to obtain absolutely certain results. So long as man is ignorant of the Law and works against it, so long will his life be filled with evil, discord and what is called bad luck. There will be no certainty about it, for sometimes things will run smoothly, and he will say his "luck is in", then all at once troubles and disasters may come thick and fast, and he will say his "luck is out". But when man learns to know the Law and how to work in harmony with it, he begins to get exact results. He may not be able to tell what exact form it will take, but he will know with absolute certainty that Good will manifest in his life as a result of something which he does in the unseen realm of mind and thought, and as a result of right decisions and right conduct. He may not know when it will be manifested. Thus a man may have suffered from a physical weakness or ailment for a quarter of a century, and in spite of innumerable consultations with learn-

ed specialists and 'every kind of treatment, both orthodox and "quack" have got no relief, yet as soon as he brings his mind and life into harmony with the Divine, and daily works mentally in accordance with certain laws, then he can rest assured that every day his ailment is healed to a certain amount. It may be an almost infinitesimal amount, but it is a constructive move in the right direction, and is cumulative in its results.

It is the same with our circumstances and environment; we can bring ourself into harmony with the Infinite, and working daily in the inner world of Cause, bring about, in the outward life, improved circumstances and more harmonious environment. So long as we obey the law and work constructively in the Unseen, so long will results keep accumulating, until at last they manifest in the outward life. The results must come; the Law always responds; the Power never ceases to operate; God can never fail.

I do not care how negative a person may be, nor how successful he may have been, nor how sunken in the sickness and ill-health habit he may be, if such a one will persevere and work according to Law, and persist and keep on in spite of lack of visible results at first, he will surely succeed, he can never fail.

I know now, although I have not always known it, that if I pray aright I can never really fail. Results always come with mathematical exactness; there is no human element in the Law; it is absolute; it is perfect; it is exact.

If I pray aright, and if I act accordingly, only Good can come to me. It may not always be according to my human idea; but will always be the very best possible Good for me, according to Infinite Wisdom.

VIII. MASTERY OF FATE

*"Again on the heights I stand,
Where God's winds sing lullaby,
And no more I reach for the gleam
Of the baubles for which men die—
For I reach to the heart of God
And Master of Fate am I."*

What do we mean by "fate"? The simplest definition is that it is those happenings, or that which causes events to come

to pass, over which we have no control. The more we understand the power and effect of our thinking the less we find in our life that is out of our control. But still there are some things which appear to be quite unavoidable, for instance, our parents, date and place of birth, country of origin, death of relatives, and other big events in life. Then again, what man or woman is there who, having reached life's meridian, has not passed through an experience which defied all his or her powers of mind, body and soul, all his or her wealth or means, the help of friends and even frenzied prayers and agonized supplications? Most of us are compelled to acknowledge that life is too big for us to handle and that there are events or happenings in it that are beyond our power to control.

There are those, however, who go much further than this. There are learned people who say that nothing happens, but that we merely come up against things. They say that life is like a journey in a railway train, say from Hardwar to Kashi. The argument is that when we start on the journey Kashi and what lies in between, are in existence, and that the reason we cannot see them until we reach them in the train is simply due to limitations of sight, etc. In the same way, so it is argued, all the events, so-called, of life are already in existence, but we only experience them as we are swept along by life to come up against them, one by one. The fact that we cannot see the end from the beginning is due to limitations of consciousness.

Then there are those who are learned and skilled in what they term the Occult Sciences. I am not learned in these things, neither do I wish to be, but I have been interested enough to try to find out how far the claims of these people could be substantiated. Although very sceptical I was compelled to admit that up to a certain point their calculations and inferences were correct. Although I am still of the opinion that Astrology and similar Occult Sciences are better left alone, yet I have come to the conclusion that skilled Astrologers can predict in a broad way what a man's life will be. In some cases their calculations may even prove to be very accurate. But this applies only so long as a man allows himself to be the sport of fate, a creature of impulse, and a victim of circumstances. Immediately a man begins to use his inward powers the Astrologers fail, for he no longer follows his Horoscope, but strikes out on a line

of his own Directly a man looks to God for help and raises his thoughts Heavenwards he rises above the influences and impulses which otherwise would make him fall into serious error and trouble. When a man resists a temptation, in the strength of the Spirit through raising his thoughts Godwards he breaks the bonds which bind him; that is, he becomes free from that pre-arranged life which the Horoscope foretells. Every time that we control our thoughts, refusing to let them run in one direction and compelling them to flow into a higher one, we break free from our bondage, or in other words, we master our fate

Please pardon me, for mentioning Astrology, it is merely done in order to illustrate my point, which is that what we call fate relates only to the natural man and is broken directly we use our inward powers or raise our thoughts Heavenwards or to higher and better things

The life of the awakened man cannot be predicted He becomes a "ransomed or liberated soul". He becomes freed from the law of sin and death. He strikes out on a new path of victory and overcoming.

*"Then I look to the heart of God,
And Master of Fate am I"*

IX. SELF-CONFIDENCE

Lack of self-confidence is a cause of failure to many They have ability, they are ambitious, they have ideas, but they lack sufficient trust and belief in their own powers and ability to succeed, which is the priceless possession of all people of achievement

All successful people are splendidly self-confident, and no one who does not possess this spiritual quality—for it is a spiritual quality—can ever succeed. I have never met a successful person yet who did not utterly and absolutely believe in himself or herself, neither have I ever met an unsuccessful person who was not lacking in this quality.

Right Thinking develops self-confidence in that it casts out fear What would not some give to get rid of fear and mistrust? Yet it can be done, and the process is not difficult But far more important than that even is this the seeker learns the

wonders of his own interior mental and spiritual powers, and gradually trains them and uses them. When the student finds that he or she can draw upon limitless powers, that he or she can call upon inexhaustible resources, there grows up within the mind confidence, certainty and a perfect trust in these inward powers. The student, instead of saying "Can I do it?" says "I can do it", and believing what he says goes and does it, relying upon the inward power to carry him through, and this power never fails.

The natural born successful man believes in himself, and because of that succeeds. The trained student believes in the unlimited powers of the Universal Mind which he can, by using his powers of thought, call upon and use whenever he needs. In addition, he knows and understands the Law, and thus is prevented from making mistakes in life which those with less knowledge are liable to fall into, thus making shipwreck of their lives. Therefore knowledge of Truth not only casts out fear and makes for self-confidence and faith in the interior mental and spiritual powers, it also imparts knowledge and wisdom by which the life can be guided into a lasting and abundant success.

When man realises his oneness with the Infinite he can never fear. He can never lack confidence. He knows that all the Divine Forces are his. They seek to obey his will and minister to him. Though his feet are still on the earth, his mind is in God. His heart thrills with a sense of universal and unlimited power.

PEACE

The Right Thinking Philosophy is practical, and one of its most helpful teachings is that there is a higher mental realm into which, after a little practice, one can climb. It is accessible to all who will persevere. With practice one can retire in this higher realm and look down, as it were, with unconcern upon the fret and fever of life. In this upper strata of consciousness one is entirely freed from all care, worry, disappointment, fear, anguish, or whatever it is that seeks to mar the life and disturb the mind. From this height one sees all the ambitions and squabbings and self-seeking of the material life in their true proportion. One sees things in the light of Eternity, one sees from the Universal standpoint and thus cleanses the mind from every care and trouble, and enables one to enter into perfect peace.

Any one untrained, who, after reading these words, tries to enter this higher mental realm, will find it impossible. That is due to lack of thought-control and knowledge of how to use the mind. It is only through thought-control and concentration that one can dismiss all worry and care thoughts, and enter the realm of perfect peace and calm.

It must be pointed out, however, that in addition to thought-control, it is necessary to adjust the life into harmony with the laws which govern the universe. Students are shown how to cast out fear, and adopt an attitude of mind towards life which is in harmony with the purpose of the Divine Scheme. When the right mental attitude is attained, the student comes into harmony with the whole object and purpose of life, he enters into union with God, he thinks with God; he enters into the Divine Consciousness; he abides continually in the peace of The Infinite.

XI. CHARACTER AND SELF-CONTROL

The great object of this life is the development of character. This life is an opportunity given us to build up our character in certain directions. For instance, one person may have to overcome fear and worry, and develop trust. All the experiences of such a one's life will give him opportunities whereby he may fight this weakness. Another may have to overcome greed and selfishness, and he, too, will be given opportunities of fighting this failing, but whatever the weakness is, it must be overcome. If we allow our life to slip by without overcoming our weaknesses, then we are in a bad way, for we shall have missed the very purpose of life.

Whatever the weakness, or weaknesses, may be, then it, or they, must be overcome. All true "thought" systems teach methods of overcoming weaknesses which, while not a royal road to quick and easy conquest, for there is no such road, yet are a great help on the path to victory and overcoming.

One who has not discovered his interior spiritual powers, tries to conquer by will power alone. This is a joyless, painful and unprofitable method, and is extremely exhausting. The will should never be used in this way; instead, the Inward Spiritual Power should be employed, directed by the Will. It is by this means alone that final victory can be achieved. All weak-

nesses and habits can be overcome by consciously using this inward Power, but not without effort. It is a struggle between what might be termed the Over-Soul and the Lower Soul, the Divine Soul and the Animal Soul, the Higher and the Lower. It is a struggle which must be won some day; he is wise who elects to win it now.

Self-control is possible only through thought-control, for all action is the result of thought. One who cannot control his thoughts can never govern himself, he is of necessity a slave to his emotions and passions; he is a prey to every inimical influence which he meets. All who are under the thralldom of habit, and who cannot break the fetters which bind them, who remain in captivity in spite of fearful struggles and anguish, could enter into liberty, experiencing the intense joy of victory and self-mastery, if they did but realize the Divine Power within them and learn how to control their thoughts. It is the same with every weakness of character, no matter what the weakness may be, it can be overcome by patient effort by drawing upon the Infinite Power within, by thought-control, and through directed, constructive, harmonious thinking. Lying dormant within each one of us is a spark of the Divine Perfection. The greatest object of this life is the bringing of the Divine into Expression; we can do this only as we build up character, overcome habit and learn self-mastery.

The lover of the pure life renews his mind daily.

AS the energetic man of business is not daunted by difficulties, but studies how to overcome them, so the man of ceaseless aspiration is not crushed into submission by temptations, but meditates how he may fortify his mind; for the tempter is like a coward, he only creeps in at weak and unguarded points. The tempted one should study thoughtfully the nature and meaning of temptations, for until it is known it cannot be overcome. He who is to overcome temptation must understand how it arises in

his own darkness and error, and must study, by introspection and meditation, how to disperse the darkness and supplant error by truth.

A man must know himself if he is to know truth. Self-knowledge is the handmaid of self-conquest.

Engage daily in holy meditation on Truth and its attainment.

As errors and impurities are revealed, purge them away.

EVERY step upward means the leaving of something behind and below. The high is reached only at the sacrifice of the low. The good is secured only by abandoning the evil. Knowledge is acquired only by the destruction of ignorance. Every acquisition has its price, which must be paid "to the uttermost farthing." Every animal, every creeping thing, possesses some gift, some power, which man, in his upward march, has laid down, which he has exchanged for some higher gift, or power. What great good men forfeit by clinging to old selfish habits! Behind every humble sacrifice a winged angel waits to bear us up the heights of knowledge and wisdom.

Let him who has attained guard against falling back. Let him be careful in little things, and be well fortified against the entrance of sin.

Aim, with ardour, for the attainment of a perfect life.

Hidden Sacrifice

*"Lowliness is the base of every virtue
Who goes the lowest, builds, doubt not, the safest".*

*"Truth is within ourselves, it takes no rise
From outward things, what'er you may believe".*

It is one of the paradoxes of Truth that we gain by giving up, we lose by greedily grasping. Every gain in virtue necessitates some loss in vice, every accession of holiness means some selfish pleasure yielded up, and every forward step on the path of Truth demands the forfeiture of some self assertive error.

The true life, the blessed life, the life that is not tormented with passions and pains, is reached only through sacrifice, not necessarily the sacrifice of outward things, but the sacrifice of the inward errors and defilements, for it is these, and these only, which bring misery into life. It is not the good and true that needs to be sacrificed but the evil and false; therefore all sacrifice is ultimately a gain, and there is no essential loss. Yet at first the loss seems great and the sacrifice is painful, but this is because of the self-delusion and spiritual blindness which always accompany selfishness, and pain must always accompany the cutting away of some selfish portion of one's nature. When the drunkard resolves to sacrifice his lust for strong drink, he passes through a period of great suffering, and he feels that he is forfeiting a great pleasure, but when his victory is complete, when the lust is dead, his mind is calm and sober, then he knows that he has gained incalculably by the giving up of his selfish animal pleasure. (What he has lost was evil and false, and not worth keeping—nay, its keeping entailed continual misery—but what he has gained, in character, in self-control, in soberness and greater peace of mind, is good and true and it was necessary that he should acquire it.)

No man can become unselfish, and thereby arrive at the highest bliss, until he is willing to lose, looking for neither gain nor reward, it is this state of mind which constitutes unselfishness. A man must be willing to humbly sacrifice his selfish habits and practices because they are untrue and unworthy, and for the

happiness of those about him, without expecting any reward or looking for any good to accrue to himself, nay, he must be prepared to lose for himself, to forfeit pleasure and happiness, even life itself if by so doing he can make the world more beautiful and happy. But does he lose? Does the miser lose when he gives up his lust for gold? Does the thief lose when he abandons stealing? Does the libertine lose when he sacrifices his unworthy pleasures? No man loses by the sacrifice of self, or some portion of self, nevertheless, he thinks he will lose by so doing, and because he so thinks he suffers, and this is where the sacrifice comes in—this is where he gains by losing.

All true sacrifice is within, it is spiritual and hidden and is prompted by deep humility of heart. Nothing but the sacrifice of self can avail, and to this must all men come sooner or later during their spiritual evolution. But in what does this self-abnegation consist? How is it practised? Where is it sought and found? It consists in overcoming the daily proneness to selfish thoughts and acts, it is practised in our common intercourse with others, and it is found in the hour of tumult and temptation.

If you are given to anger or unkindness offer it up. These hard, cruel, and wrong conditions of mind never brought you any good, they can never bring you anything but unrest, misery, and spiritual blindness. Perhaps you will say, "But he was unkind to me first, he treated me unjustly." Perhaps so, but what a poor excuse is this. What an unmanly and ineffectual refuge? For if his unkindness toward you is so wrong and hurtful yours to him must be equally so. Because another is unkind to you is no justification of your own unkindness, but is rather a call for the exercise of greater kindness on your part. Can the pouring in of more water prevent a flood? Neither can unkindness lessen unkindness. Can fire quench fire? Neither can anger overcome anger.

Offer up all unkindness, all anger. "It takes two to make a quarrel," don't be the other one. If one is angry or unkind to you try to find out where you have acted wrongly, and whether you have acted wrongly or not, do not throw back the angry word or unkind act. Remain silent, self-contained, and kindly disposed, and learn by continual effort in right-doing, to have compassion upon the wrong-doer.

Perhaps you are habitually impatient and irritable. Know, then, the hidden sacrifice which it is needful that you should make. Give up your impatience. Overcome it there where it is wont to assert itself. Resolve that you will yield no longer to its tyrannical sway but will conquer it and cast it out. It is not worth keeping a single hour, nor would it dominate you for another moment if you were not labouring under the delusion that the follies and perversities of others render impatience on your part unnecessary, it can never do any other than aggravate the evil which it seeks to remove. Calm, strong, and deliberate, action can accomplish much, but impatience and its accompanying irritability are always indications of weakness and inefficiency. And what do they bestow upon you? Do they bestow rest, peace, happiness, or bring these to those about you? Do they not, rather, make you and those about you wretched? But though your impatience may hurt others it certainly hurts and wounds and impoverishes yourself most of all.

There is no blessedness anywhere until impatience is sacrificed, and its sacrifice means the development of endurance, the practice of forbearance, and the creation of a new and gentler habit of mind. When impatience and irritability are entirely put away, are finally offered up on the altar of unselfishness, then is realised and enjoyed the blessedness of a strong, quiet, and peaceful mind.

If the God in man is to rise strong and triumphant the beast in man must perish. The pandering to the animal nature, even when it appears innocent and seems sweet leads away from truth and blessedness. Each time you give way to the animal within you, and feed and gratify him, he waxes stronger and more rebellious, and takes firmer possession of your mind, which should be in the keeping of Truth. Not until a man has sacrificed some apparently trivial indulgence does he discover what strength, what joy, what poise of character and holy influence he has all along been losing by that gratification, not until a man sacrifices his hankering for pleasure does he enter into the fulness of abiding joy.

By his personal indulgences a man demeans himself, forfeits self-respect to the extent and frequency of his indulgence, and deprives himself of exemplary influence and the power to accomplish lasting good in his work in the world. He also, by allowing

himself to be led by blind desire, increases his mental blindness and fails of that ultimate clearness of vision, that clarified perception which pierces to the heart of things and comprehends the real and the true. Animal indulgence is alien to the perception of Truth. By the sacrifice of his indulgences man rises above confusion and doubt and arrives at the possession of insight and surety.

Sacrifice your cherished and coveted indulgence, fix your mind on something higher, nobler, and more enduring than ephemeral pleasure, live superior to the craving for sense-excitement, and you will live neither vainly nor uncertainly.

Very far-reaching in its effect upon others, and rich with the revelations of Truth for him who makes it, is the sacrifice of self-assertion—the giving up of all interference with the lives, views or religion of other people, substituting for it an understanding love and sympathy. Self assertion or opinionativeness is a form of egotism or selfishness most generally found in connection with intellectualism and dialectical skill.

The victim of self-assertion, setting up his own opinions as the standard of right and the measure of judgment, regards all those as wrong whose lives and opinions run counter to his own and being, eager to put others right, is thereby prevented from putting himself right. His attitude of mind brings about him opposition and contradiction from people who are anxious to put him right, and this wounds his vanity and makes him miserable, so that he lives in an almost continual fever of unhappy, resentful, and uncharitable thoughts. There can be no peace for such a man, no true knowledge, and no advancement until he sacrifices his desire to bend others to his own way of thinking and acting. Nor can he understand the hearts of others, and enter lovingly into their strivings and aspirations. His mind is cramped and embittered, and he is shut out from all sweet sympathy and spiritual communion.

Material possessions are temporary, and even in this sense we cannot truly call them our own—they are merely in our keeping for a short time—but spiritual possessions are eternal and must ever remain with us. Unselfishness is a spiritual possession which is only secured by subjugating covetousness, by ceasing to regard things as for our own special and exclusive pleasure, and by our readiness to yield them up for the good of others.

The unselfish man, even though he finds himself involved in riches, stands aloof, in his mind, from the idea of exclusive possession, and so escapes the bitterness and fear and anxiety which ever accompany the covetous spirit. He does not regard any of his outward accretions as being too valuable to lose, but he regards the virtue of unselfishness as being too valuable to the world—to suffering humanity—to lose or to cast away.

And who is the blessed man? He who is ever hankering after more possessions, thinking only of the personal pleasure he can get out of them? Or he who is ever ready to give up what he has for the good and happiness of others? By greed happiness is destroyed, by not-greed happiness is restored.

Another hidden sacrifice, one of great spiritual beauty and of powerful efficacy in the healing of human sorrows, is the sacrifice of hatred—the giving up of all bitter thoughts against others, of all malice, dislike, and resentment. Bitter thoughts and blessedness cannot dwell together. Hatred is a fierce fire that scorches up, in the heart of him who harbours it, all the sweet flowers of peace and happiness, and makes a hell of every place where it comes.

Hatred has many names and many forms but only one essence—namely burning thoughts or resentment against others. It is sometimes, by its blind votaries, called by the name of religion causing them to attack, slander, and persecute each other because they will not accept each other's views of life and death, thus filling the earth with miseries and tears.

All resentment, dislike, ill-thinking and ill-speaking of others is hatred, and where there is hatred there is always unhappiness. No one has conquered hatred while thoughts of resentment towards others spring up in his mind. This sacrifice is not complete until a man can think kindly of those who try to do him wrong. Yet it must be made before true blessedness can be realised and known. Beyond the hard, cruel, steely gates of hatred waits the divine angel of love, ready to reveal herself to him who will subdue and sacrifice his hateful thoughts, and conduct him to his peace.

Whatever others may say of you, whatever they may do to you, never take offence. Do not return hatred with hatred. If another hates you perhaps you have, consciously or unconsciously, failed somewhere in your conduct, or there may be

some misunderstanding which the exercise of a little gentleness and reason may remove, but under all circumstances, "Father, forgive them" is infinitely better, sweeter, and nobler than "I will have nothing more to do with them" Hatred is so small and poor, so blind and wretched Love is so great and rich, so far-seeing and blissful

*"The highest culture is to speak no ill,
The best reformer is the man whose eyes
Are quick to see all beauty and all worth;
And by his own discreet, well-ordered life
Alone reproves the erring".*

Sacrifice all hatred, slay it upon the holy altar of devotion—devotion to others Think no more of any injury to your own petty self, but see to it that henceforth you injure and wound no other Open the floodgates of your heart for the inpouring of that sweet, great, beautiful love which embraces all with strong yet tender thoughts of protection and peace, leaving not one, nay, not even he who hates or despises or slanders you, out in the cold

Then there is the hidden sacrifice of impure desires, of weak self-pity, and degrading self-praise, of vanity and pride for these are unblest attitudes of mind, deformities of heart He who makes them one by one, gradually subduing and overcoming them, will according to the measure of his success, rise above weakness and suffering and sorrow, and will comprehend and enjoy the perfect and imperishable blessedness

Now, all these hidden sacrifices which are here mentioned are pure, humble heart-offerings They are made within, are offered up on the sacred, lonely unseen altar of one's own heart Not one of them can be made until the fault is first silently acknowledged and confessed No man can sacrifice an error until he first of all confesses (to himself) "I am in error" when, yielding it up, he will perceive and receive the truth which his error formerly obscured.

"The kingdom of heaven cometh not by observation and the silent sacrifice of self for the good of others, the daily giving up of one's egotistic tendencies, is not seen and rewarded of men, and brings no loud blazon of popularity and praise It is hidden

away from the eyes of all the world nay, even from the gaze of those who are nearest to you, for no eyes of flesh can perceive its spiritual beauty. But think not that because it is unperceived it is therefore futile. Its blissful radiance is enjoyed by you, and its power for good over others is great and far reaching, for though they cannot see it, nor, perhaps, understand it, yet they are unconsciously influenced by it. They will not know what silent battles you are fighting, what eternal victories over self you are achieving, but they will feel your altered attitude, your new mind, wrought of the fabric of love and loving thoughts, and will share somewhat in its happiness and bliss. They will know nothing of the frequent fierceness of the fight you are waging, of the wounds you receive and the healing balm you apply, of the anguish and the after-peace, but they will know that you have grown sweeter and gentler, stronger and more silently self-reliant, more patient and pure, and that they are rested and helped by your presence. What rewards can compare with this? Beside the fragrant offices of love the praises of men are gross and fulsome, and in the pure flame of a selfless heart the flatteries of the world are turned to ashes. Love is its own reward, its own joy, its own satisfaction; it is the final refuge and resting place of passion-tortured souls.

The sacrifice of self, and the acquisition of the supreme knowledge and bliss which it confers, is not accomplished by one great and glorious act but by a series of lesser and successive sacrifices in the ordinary life of the world, by a succession of steps in the daily conquest of Truth over selfishness. He who each day accomplishes some victory over himself, who subdues and puts behind him some unkind thought, some impure desire, some tendency to sin, is every day growing stronger, purer and wiser, and every dawn finds him nearer to that final glory of Truth which each self-sacrificing act reveals in part.

Look not outside thee nor beyond thee for the light and blessedness of Truth, but look within; thou wilt find it within the narrow sphere of thy duty, even in the humble and hidden sacrifices of thine own heart.

The strife of the world in all its forms has its origin in one common cause, namely, individual selfishness.

ALL the varied activities of human life are rooted in, and draw their vitality from, one common source—the human heart. The cause of all suffering and all happiness resides, not in the outer activities of human life, but in the inner activities of the heart and mind, and every external agency is sustained by the life which it derives from human conduct.

The man who cannot endure to have his errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of Truth. He is not properly equipped to battle with and overcome temptation. He who cannot fearlessly face his lower nature cannot climb the rugged heights of renunciation.

Each man comes under the laws of his own being, never under the laws of another.

When the soul is most tried, its need is greatest.

DO not despair because of failure. From your particular failure there is a special greatness, a peculiar wisdom, to be gained; and no teacher can lead you to that greatness, that wisdom, more surely and swiftly than your experience of failure. In every mistake you make, in every fall you encounter, there is a lesson of vital import if you will but search it out, and he who will stoop to discover the good in that which appears to be disastrous will rise superior to every event, and will utilise his failures as winged steeds to bear him to a final and supreme success

Foolish men blame others for their lapses and sins, but let the truth-lover blame only himself. Let him acknowledge his complete responsibility for his own conduct.

Where temptation is powerful, the greater and more enduring will be the victory.

Forgiveness

The remembering of injuries is spiritual darkness; the fostering of resentment is spiritual suicide. To resort to the spirit and practice of forgiveness is the beginning of enlightenment, it is also the beginning of peace and happiness. There is no rest for him who broods over slights and injuries and wrongs; no quiet repose of mind for him who feels that he has been unjustly treated, and who schemes how best to act for the discomfiture of his enemy.

How can happiness dwell in a heart that is so disturbed by ill-will? Do birds resort to a burning bush wherein to build and sing? Neither can happiness inhabit in that breast that is aflame with burning thoughts of resentment. Nor can wisdom come and dwell where such folly resides.

Revenge seems sweet only to the mind that is unacquainted with the spirit of forgiveness, but when the sweetness of forgiveness is tasted then the extreme bitterness of revenge is known. Revenge seems to lead to happiness to those who are involved in the darkness of passion, but when the violence of passion is abandoned, and the mildness of forgiveness is resorted to, then it is seen that revenge leads to suffering.

Revenge is a virus which eats into the very vitals of the mind, and poisons the entire spiritual being. Resentment is a mental fever which burns up the wholesome energies of the mind, and "taking offence" is a form of moral sickness which saps the healthy flow of kindness and goodwill, and from which men and women should seek to be delivered. The unforgiving and resentful spirit is a source of great suffering and sorrow, and he who harbours and encourages it, who does not overcome and abandon it, forfeits much blessedness and does not obtain any measure of true enlightenment. To be hard-hearted is to suffer, is to be deprived of light and comfort, to be tender-hearted is to be serenely glad is to receive light and be well comforted. It will seem strange to many to be told that the hard-hearted and unforgiving suffer most, yet it is profoundly true, for not only do they, by the law of attraction, draw to themselves the

revengeful passions in other people, but their hardness of heart itself is a continual source of suffering. Every time a man hardens his heart against a fellow being he inflicts upon himself five kinds of suffering—namely the suffering of loss of love, the suffering of lost communion and fellowship, the suffering of a troubled and confused mind, the suffering of wounded passion or pride, and the suffering of punishment inflicted by others. Every act of unforgiveness entails upon the doer of that act these five sufferings, whereas every act of forgiveness brings to the doer five kinds of blessedness—the blessedness of love; the blessedness of increased communion and fellowship, the blessedness of a calm and peaceful mind; the blessedness of passion stilled and pride overcome; and the blessedness of kindness and goodwill bestowed by others.

Numbers of people are today suffering the fiery torments of an unforgiving spirit, and only when they make an effort to overcome that spirit can they know what a cruel and exacting taskmaster they are serving. Only those who have abandoned the service of such a master for that of the nobler master of forgiveness can realise and know how grievous a service is the one, how sweet the other.

Let a man contemplate the strife of the world, how individuals and communities, neighbours and nations, live in continual retaliation towards each other; let him realise the heartaches, the bitter tears, the grievous partings and misunderstandings—yes, even the bloodshed and woe which spring from that strife—and thus realising he will never again yield to ignoble thoughts of resentment, never take again offence at the actions of others, never again live in unforgiveness towards any being

“Have goodwill

To all that lives, letting unkindness die

And greed and wrath; so that your lives be made

Like soft airs passing by”.

When a man abandons retaliation for forgiveness he passes from darkness to light. So dark and ignorant is unforgiveness that no being who is at all wise or enlightened could descend to it; but its darkness is not understood and known until it is left behind, and the better and nobler course of conduct is sought.

and practised Man is blinded and deluded only by his own dark and sinful tendencies; and the giving up of all unforgiveness means the giving up of pride and certain forms of passion, the abandonment of the deeply-rooted idea of the importance of oneself and of the necessity for protecting and defending that self, and when that is done the higher life, greater wisdom, and pure enlightenment, which pride and passion completely obscured, are revealed in all their light and beauty

Then there are petty offences, little spites and passing slights, which, while of a less serious nature than deep-seated hatreds and revenges, dwarf the character and cramp the soul They are due to the sin of self and self-importance, and thrive on vanity Whosoever is blinded and deluded by vanity will continually see something in the actions and attitudes of others towards him at which to take offence, and the more there is of vanity the more greatly will the imaginary slight or wrong be exaggerated Moreover, to live in the frequent indulgence of petty resentments increases the spirit of hatred, and leads gradually downward to greater darkness, suffering, and self-delusion Don't take offence or allow your feelings to be hurt, which means—get rid of pride and vanity Don't give occasion for offence or hurt the feelings of others, which means—be gently considerate, forgiving, and charitable towards all

The giving up—the total uprooting—of vanity and pride is a great task, and it can be accomplished by constant practice in non-resentment and by meditating upon one's thoughts and actions so as to understand and purify them, and the spirit of forgiveness is perfected in one in the measure that pride and vanity are overcome and abandoned

The not-taking-offence and the not-giving-offence go together When a man ceases to resent the actions of others he is already acting kindly towards them before himself or his own defence Such a man will be gentle in what he says and does, will arouse love and kindness in others, and not stir them up to ill-will and strife He will also be free from all fear concerning the actions of others towards him, for he who hurts none fears none But the unforgiving man, he who is eager to "pay back" some real or imaginary slight or injury, will not be considerate towards others, for he considers himself first, and is continually making enemies; he also lives in the fear of others, thinking that they

are trying to do towards him as he is doing towards them. He who contrives the hurt of others fears others

Hatred ceases not by hatred but by forgiveness, which is very beautiful, and is sweeter and more effective than revenge. It is the beginning of love, of that divine love that does not seek its own; and he who practises it, who perfects himself in it, comes at last to realise that blessed state wherein the torments of pride and vanity and hatred and retaliation are for ever dispelled, and goodwill and peace are unchanging and unlimited. In that state of calm, silent bliss even forgiveness passes away, and is no longer needed, for he who has reached it sees no evil to resent but only ignorance and delusion on which to have compassion and forgiveness is only needed so long as there is any tendency to resent, retaliate, and take offence. Equal love towards all is the perfect law, the perfect life, the perfect state in which all lesser states find their completion. Forgiveness is one of the doorways in the faultless temple of Love Divine

The great need of the soul is the need of that permanent Principle called Righteousness.

THE old must pass away before the new can appear. The old cottage must be demolished before the new mansion can appear upon its site. The old error must be destroyed before the new truth can come. The old self must be renounced before the new man can be born. When the old self of temper, impatience, envy, pride, and impurity has perished, then in its place will appear the new man of greatness, patience, goodwill, humility, and purity. Let the old life of sin and sorrow pass; let the new life of Righteousness and Joy come in. Then all that was old and ugly will be made new and beautiful.

It is in the realisation of this Principle where the Kingdom of Heaven, the abiding home of the soul, resides, and which is the source and storehouse of every permanent blessing

A life of virtue is noble and excellent

**It matters little what is without, for it is all a reflection of
your own consciousness.**

THE deplorable failure of many outward and isolated reforms is traceable to the fact that their devotees pursue them as an end in themselves, failing to see that they are merely steps towards ultimate, individual perfection.

All true reform must come from within, in a changed heart and mind. The giving up of certain foods and drinks, and the breaking away from certain outward habits, are good and necessary beginnings; but they are only beginnings, and to end there is to fall far short of a true spiritual life. It is good, therefore, to cleanse the heart, to correct the mind, and to develop the understanding, for we know that the one thing needed is a regenerate heart.

It matters everything what you are within, for everything without will be mirrored and coloured accordingly.

Why Not Try God

Quite a few years ago, when I was unhappy and greatly troubled, I found out how I could call upon a power that, if I used the right key, would always give me everything I needed

Today I know more than ever that there is a beneficent power available to me which will always comfort me and guide me and allow me to be happy, even amid troubles and heartbreaks

I found out about the power of right thinking And my discovery has brought me so much joy and given me so much spiritual light in the hardest hours of my life that I want to share it with all who care to try it

Of course I have always thought it was well to be cheerful if you possibly could, to be brave in the face of disaster, and to smile instead of cry when hurt That was just a sort of Philosophy, and it was pretty good in fair weather And I spent a great deal of time waiting for the day when everything would be just right and I could always be light-hearted and contented

But I didn't know then what I found out later. that right thinking is a power, the power with which you tune in to God, and that it can actually change conditions of every kind, no matter how serious and complicated they may seem to be. They may not be changed in exactly the way we plan, but they will be changed in the way that will be best for us, best for everybody concerned And with this right thinking there comes from the same divine source the wisdom and ability to maintain our poise and happiness under all circumstances, and the courage to look ahead with expectancy of good

I made a discovery of great importance to myself I was carrying around with me a concept of God that was, to say the least, ridiculous So I discarded it

That was the first step The next was to try to find out for myself just what God really was like and how and in what way I was related to Him And that was the beginning of a glorious adventure Hunting for truth Hunting for it in myself, in my work, in those I came in contact with, in everything

And God ceased to be a formidable, threatening deity up in the skies. Instead, as I explored mentally, He came to be an all-wise, loving, friendly presence, filling all space everywhere and closer to me than the very air I breathed. Then I began looking for the God-element in people, in circumstances and in events, and the more I looked, the more I found and, correspondingly, the greater happiness I experienced.

God became not only my Big Boss, but my unseen Good Companion, my Silent Partner, my Counsellor. He was always by my side. It became increasingly clear that creation was the work of but one Mind, or intelligence, and that this Mind belonged to you and to me and to every one, governing us all with perfect understanding and in perfect harmony.

This may seem extremely doubtful to some one who, at the moment, may be encountering great trials and tribulations. But let me relate this. A famous story in our Puranas said: "The young Prahlad was explaining to his class fellows that Good, or God, was everywhere. One of them asked, 'Well, is He in the jails and prisons?'" Before he could get an answer ready another boy said, 'God is in them but those guys don't know it.' And that's just what I had to find out for myself—that God really was around everywhere but I didn't know it. But Prahlad knew it even in his young age. When his father Hiranya Kashyapu drew his sword in anger to chop off his son's head and asked him "Let me see if the God who is everywhere according to you can now come and save you" and lo! the untrembling lad smilingly said, "My God is in me, in you and in your very sword and also in this pillar," where the boy was standing, and at once God in the incarnation of Narsingha came on the scene and saved the boy from the evil of vanity and pride by killing Hiranya Kashyapu.

All the good that there is can be ours right now if we but tune in with God.

And the only instrument with which we can tune in is our own thinking. But we can't get any more good out of the power of God unless we do tune in, than we can get out of electricity if we don't turn on the switch.

If Edison had never set up his laboratory the electric light would be there just the same. If Marconi had never lived, a wireless would still be possible. If there had been no Alexander Gra-

ham Bell, the principles that make our telephones would exist just the same. But we wouldn't have been able to use them because we wouldn't know how. Now I believe, and in a relative degree have been able to prove, that God is a great power which is my preceptor, my Omnipresent, Omniscient and All Pervading radiance—Goddess Jagdamba—whom you, and I can choose to invoke by our own right thinking. Certainly we have nothing to lose by just trying it. Sometimes we may fail. We may even do a lot of failing. But that is because we haven't learned yet how to work it perfectly. But we will succeed often enough to make us want to go on and on, and, in time, become perfect operators.

Here is a spiritual force, which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been touched. When this day comes the world will see more advancement in one generation than it has in the past four.

Why shouldn't we be that generation? Why shouldn't that time be now?

For too long a time we have been trying the other way. We have followed the jungle method of the survival of the fittest—fighting, struggling, ruthless and cruel! Result? Look around you—despair, confusion, dishonesty, failure, economic wreckage and almost utter collapse under trials.

Nearly all of us are beset by trials and tribulations.

Why not try God?

The life of each one of us is a continual process of thought. That's all there is to us anyway. When we think, we experience, when we don't think, we "just ain't". Thought is the most vital and powerful thing in the entire universe. All the good and evil in the world is the result of right or wrong thinking and each of us is contributing something to the sum total one way or the other every second.

When our thinking is clear enough we become a transparency for God, or the Mind of the universe, to shine through. Then

we experience good results and we have real and lasting prosperity, success, happiness and health But when we are not tuned in the troubles come to us

A very wise man once said, "We see only our own thoughts and in some way or the other they become externalized as our environment and experience, and so the world we seem to be experiencing without, is really the world we are seeing within How could we possibly think in one way and have experiences in the opposite direction?"

Isn't it wonderful to realize that no one in the whole world, no government, no bank, no other person, no anything, can interfere with what each of us chooses to think! Like a radio, each one of us may tune in the good and instantly shut off the bad, or let in the bad and switch off the good

Nothing in the world can make you conscious of failure or unhappiness unless you think about it Nothing in all the world can harm you without your individual consent Whatever we hold in thought automatically becomes real to us—externalizes itself in experience

Some years ago a girl who is related to me lost her husband They had been very much in love and extremely happy When I saw her some months later she radiated a tranquillity and confidence which were inspiring I asked her how she had achieved it She said, "All the water in the world cannot sink a ship unless it gets inside the ship All the sorrow in the world cannot sink a person unless it gets inside the mind I have kept my mind so full of good thoughts, so full of thoughts for others, that there hasn't been any room for sorrow and self-pity to get in"

I have been glad many times since then that she told me, because I have found that it works Unlike most women, I have never been able to work out my intimate problems in private. I have to do it in front of the whole world, for the world knows what is happening to me professionally, domestically and personally almost as soon as I do myself And so, in a way, I become at times more or less of a target for flying rumours and counter-rumours, hasty judgments and thoughtless gossip

But I've learned not to let it leak in And the more difficult the problem the harder I try to find the God-element, or the good-element, in people and things, and the more I try to think

about others as I would have them think about me.

There is a great deal in life that is fine and beautiful which we refuse to see. We keep our eyes glued on the dangers, the difficulties, the unpleasant things. We soak ourselves in them. They finally occupy our thoughts and these thoughts are manifested in human experience.

"As a man thinketh in his heart, so is he."

That is what you will find and prove if you will just try it. Of course you have heard it many times. Perhaps you thought it was only a nice-sounding sentiment. Do you realize that it means that whatever is happening to you or to me at this very minute is absolutely the result of what each of us has been putting into our minds, what each of us has been thinking for years? And do you realize that what will happen tomorrow will be the result, in a great degree, of what you are thinking today? You and I cannot possibly escape the result of our thoughts.

So our concern is not really with external things at all, these being secondary, but with our thoughts.

Let's go into the laboratory of our minds and see about all this.

The first thing you find is—I am.

All right. How do you know you are?

Because you can think about it. The moment you can't think about it you have no consciousness of existence and so, you just are not. Then what is the primary fact of existence? Why, thought, of course. The power of thinking. Take that away and man is nothing. Your mind knows that you are and that makes you. Your thinking is the medium through which everything comes to you.

Then, thought is the most vital and essential thing about man; that which connects each of us with this wonderful, precious gift of life.

Then oughtn't thinking to come first? Oughtn't it to be the power? Doesn't it seem rather silly to believe that this great force, this one necessary force, is just something that can be ruled by the body, by conditions, and by outside beliefs, and that we can't individually do anything about it?

We've put the cart before the horse, not only in this, but in most of our theories of existence. Thought is the great power

of the universe—not body, nor matter, nor conditions.

So right where you are at this very minute, no matter how black and difficult your situation, you have one priceless possession. You can think. And if you have thought your way into any kind of trouble, and that is the only way we get into trouble, you can turn at any time you choose and think your way out again. Nothing can hold you there but your thinking. Nothing can free you but your thinking. You are the dictator of your own world of thinking. And what you think, and only what you think, goes. We set our own boundaries and limits. We alone set the margins around our thinking and our experience.

It is possible to choose to think anything you like. But the best choice is to believe that it is God, a universal Mind, a creative, benevolent intelligence.

Now what connects us with God? Our thoughts. What gives us the use of that great power which has put upon this planet all that every one of us needs for ever? Our thinking.

God is a twenty-four-hour station. All you need to do is to plug in. You plug with your thinking. Truthful thinking, Good thinking, Kind thinking, Unselfish thinking. And then you can have and use all the Love, all the Power, all the Courage, all the Energy, all the Cheerfulness, all the Activity and all the Kindliness of God.

We should never be afraid to claim for ourselves everything we need. It is our privilege to have all good today. We don't need to postpone it. Why wait for heaven when we can have it here? Heaven is within—it is within our thinking.

If we are irritated, doubtful, fearful, angry, resentful or worried, we are expecting evil. We have opened the door for it and that's what we will get. That formula will bring its inevitable result.

If we are happy, courageous, cheerful, unselfish and sure of our rights as God's children, that formula will have its results too. Faith is the expectancy of good. Fear is the expectancy of evil. Well, who's doing the expecting? What you expect you invite into your mind; what you permit to remain in your mind has to externalize itself, which it will do in some way, and at some time in your experience. All history proves this.

So why not start now expecting good, expecting health,

expecting plenty, expecting happiness? Because you are, you can

But when you set up that laboratory in your mind where you are going to produce right thinking and make your high-voltage contact with the creative energy of the cosmos which men call God—you will have a couple of visitors right away

You are a king and you rule over your own life. You rule your human experience with your own thoughts. In other words, you make your own world of thought; you preside with dictatorial power over your own private world of consciousness. And you rule ably or badly according to the quality of the thinking that you alone permit to go on.

The only way that mind can move is through thought, through your thought. And the Mind which created everything, which guides everything and which sustains everything, will move for you, work for you, bring your purposes to pass and your prayers to fulfilment, if you will but do your part.

Today is a new day. You will get out of it just what you put into it.

However, if you have made mistakes, even serious mistakes, there is always another chance for you. And supposing you have tried and failed again and again, you may have a fresh start any moment you choose, for this thing that we call 'failure' is not the falling down, but the staying down. And we can always take courage in the fact that we are part of the universe, God's universe, and not victims of it.

Most of us want to live in a world of goodness, of love, of friendliness, of happiness, of contentment, of abundance, of success, of joy and of harmonious relationships, and more and more I am coming to see that if we would experience these things, each of us must first of all plant them in our individual world of thought. For, "whatsoever a man soweth, that shall he also reap."

The kingdom of God is—Where? Up in the clouds? Over on the other side of the mountain? Beyond the experience called death? Not at all. "The kingdom of God is within you." Could anything be plainer than that.

The biggest thrill you will ever get will be when you see that you have accomplished a great purpose through right thinking.

"One with God is a majority"

We've all read sentences like this. Some of us have even believed them. But have we practically and in our own everyday existence ever made them work, ever demonstrated them? What's the good of God if He won't help us to meet the rent, to get a job, to be happy—if He isn't available to us every moment of the day?

The great power which created the 'I am' within you is always available. He will take care of the upkeep.

Instead of taking yourself at the valuation of Satan you must take yourself at God's valuation.

If I had stopped to listen to all the unpleasant predictions that Satan has made to me, and particularly to his insinuations and threats, I doubt if I would be here today. As it was, he talked me into more sickness and discord and trouble and problems than I care to think about. Never did I start anything in my professional life that he didn't in some way try to stop or wreck. He seemed always to be trying to prevent me from accomplishing my purpose. He sneaked into my business, he even sneaked into my home with his suggestions of discord and confusion.

He did until I got sick and tired of it, and then I decided I was going to take charge of my own life and not let the demons dominate it any longer. So out they went! Booted out! The pair of them. Now I am trying to be watchful enough to see that they don't slip back through the door of my thinking and start something else unpleasant. I find it much safer to keep them out than to let them get inside and try later to put them out.

Back of the glamour that motion pictures have thrown around me, I am just an average, hopeful, prayerful man. I have had many griefs and many trials in my life. I started—as we all seem to start—full of fear, full of distresses, worrying and fretting, carrying burdens that didn't belong to me, thinking I was responsible for running everything for everybody. I had to learn to stop thinking that I was carrying the world on my shoulders, to stop wearing the Captain's cap and let God do the navigating.

Please know that what I have said here is said in all humility and because I have proved it.

I haven't solved all my problems as yet, but I shall; for I have learned that as I take care of my thinking, my thinking takes care of me in every little detail of my life

Isn't it worth trying?

**Renew your resolution daily, and in the hour of temptation
do not depart from the right path.**

The days are lengthening Each day now the sun rises a little higher, and the light lingers a little longer So each day we can strengthen our character, each day we can open our heart a little more to the light of Truth, and allow the Sun of Righteousness to shine more highly in our mind. The sun does not increase in volume or intensity, but the earth turns towards it, and receives more as it turns All that there is of Truth and Good is now. It does not increase or diminish, but as we turn towards it we receive of its radiance and beneficence in ever-increasing abundance and power.

. As the artisan acquires skill in fashioning the articles of his craft by daily and diligent practice with his tools, so do you acquire skill in fashioning good deeds by daily and diligent practice of the Truth.

. You can acquire Truth only by practice

;

The Wise Purify their Thoughts.

EVERY day is a new birth in time, holding out new beginnings, new possibilities, new achievements. The ages have witnessed the stars in their orbits, but this day hath no age witnessed. It is a new appearance, a new reality. It heralds a new life—yea, a new order, a new society, a new age. It holds out new hopes, new opportunities, to all men. In it you can become a new man, a new woman. For you it can be the day of regeneration, renewal, rebirth. From the old past with its mistakes, failures, and sorrows, you can rise a new being, endued with power and purpose, and radiant with the inspiration of a new ideal.

Be chaste in mind and body. Abandon sensual pleasures. Purge the mind of selfishness, and live a life of exalted purity.

Be upright, gentle, and pure-hearted.

The Light That Leads To Perfect Peace

This book is intended to be a strong and kindly companion, as well as a source of spiritual renewal and inspiration to those who aim at a life well lived and made strong and serene. It will help its readers to transform themselves into the ideal character they would wish to be, and to make their life here that blessed thing which the majority only hope for in some future life.

Our life is what we make it by our own thoughts and deeds. It is our own state and attitude of mind which determine whether we are happy or unhappy, strong or weak, sinful or holy, foolish or wise. If one is unhappy, that state of mind belongs to himself, and is originated within himself; it is a state which responds to certain outward happenings, but its cause lies within, and not in those outward occurrences. If one is weak in will, he has brought himself to, and remains in that condition, by the course of thought and action which he has chosen and is still choosing. If one is sinful, it is because he has committed, and continues to commit, sinful acts. If he is foolish, it is because he himself does foolish things.

A man has no character, no soul, no life apart from his thoughts and deeds. What they are, that he is. As they are modified, so does he change. He is endowed with will, and can modify his character. As the carpenter changes the block of wood into a beautiful piece of furniture, so can the erring and sin-stricken man change himself into a wise and truth-loving being.

Each man is responsible for the thoughts which he thinks and the acts which he does, for his state of mind, and the life which he lives. No power, no event, no circumstance can compel a man to evil and unhappiness. He himself is his own compeller. He thinks and acts by his own volition. No being, however, wise and great—not even the Supreme—can make him good and happy. He himself must choose the good, and thereby find the happy.

And because of this—that when a man wishes and wills he

can find the Good and the True, and enjoy its bliss and peace—there is eternal gladness in the Courts of Truth, and holy joy amongst the Perfect Ones

The Gates of Heaven are for ever open, and no one is prevented from entering it by any will or power but his own; but no one can enter the Kingdom of Heaven so long as he is enamoured of, and chooses, the seductions of hell, so long as he resigns himself to sin and sorrow

There is a larger, higher, nobler, diviner life than that of sinning and suffering, which is so common—in which, indeed, nearly all are immersed—a life of victory over sin, and triumph over evil, a life wise and happy, benign and tranquil, virtuous and peaceful This life can be found and lived now, and he who lives it is steadfast in the midst of change, restful among the restless; peaceful, though surrounded by strife Should death confront him, he is calm, though assailed by persecution, he knows no bitterness and his heart is compassionate and filled with rejoicing In this supremely beautiful life there is no evil, sin and sorrow are ended, and aching hearts and weeping eyes are no more

This life of triumph is not for those who are satisfied with any lower conditions, it is for those who thirst for it and are willing to achieve it, who are as eager for righteousness as the miser is for gold It is always 'at hand, and is offered to all, and blessed are they who accept and embrace it, they will enter the world of Truth, they will find the Perfect Peace

LIGHT ON THE SACRIFICE OF SELF

Self-sacrifice is one of the fundamental principles in the teachings of all the Great Spiritual Masters It consists in yielding up self, or selfishness, so that Truth may become the source of conduct Self is not an entity that has to be cast out, but a condition of mind that has to be converted The renunciation of self is not the annihilation of intelligent being, but the annihilation of every dark and selfish desire Self is the blind clinging of perishable things and transient pleasures as distinguished from the intelligent practice of virtue and righteousness Self is the lusting, coveting, desiring of the heart, and it is this that must be yielded up before Truth can be known, with its abiding calm and endless peace

To give up things will not avail; it is the lust for things that must be sacrificed. Though a man sacrifices wealth, position, friends, fame, home, wife, child—yea, and life also—it will not avail if self is not renounced. Many renounced the world and all that is held dear but for years they wandered and searched and suffered, and not till they yielded up the desires of their hearts did they become enlightened and arrive at peace. There is a famous story in the *Yoga Vashishtha* about a king named *Sikhdwaj*. After renouncing his kingdom and all his worldly belongings he wandered in the forests in quest of *Jnana* (Supreme Knowledge). He attained no peace. His queen seeing him in this plight wanted to save him. Thinking that if she went to him as his queen it would have no effect on him, she converted herself by the power of *Yoga*, as a young *sanyasi* and as a preceptor and went to the king. The *sanyasi* imparted the desired knowledge to the king and afterwards reappeared in her real form as the queen. Both of them thereafter came back to their kingdom enriched with knowledge and ruled their people justly and lived blissful lives, as the famous king *Janaka* who was reputed for his Supreme knowledge as '*Videh*'. The essence is that they had abandoned all desire.

By giving up only the objects of self-indulgence no peace will ensue, but torment will follow. It is self-indulgence—the desire for the object—that must be abandoned—then peace enters the heart.

Sacrifice is painful so long as there is any vestige of self remaining in the heart. While there remains in the heart a lurking desire for an unworthy object or pleasure that has been sacrificed, there will be periods of intense suffering and fierce temptation. But when the desire for the unworthy object or pleasure is put away for ever from the mind, and the sacrifice is complete and perfect, then, concerning that particular object or pleasure, there can be no more suffering or temptation. So when self in its entirety is sacrificed, sacrifice, in its painful aspect, is at an end, and perfect knowledge and perfect peace are reached.

Hatred is self; covetousness is self; envy and jealousy are self, malice is self, pride and superciliousness are self; vanity and boasting are self, gluttony and sensuality are self, lying and deception are self, speaking evil of one's neighbour is self, anger

and revenge are self. Self-sacrifice consists in yielding up all these dark conditions of mind and heart. The process is a painful one in its early stages, but soon a divine peace descends at intervals upon the pilgrim; later, this peace remains longer with him; and finally, when the rays of Truth begin to be shed abroad in the heart, remains with him for ever.

This sacrifice leads to peace; for in the perfect life of Truth there is no more sacrifice, and no more pain and sorrow, for where there is no more self there is nothing to be given up; where there is no clinging of the mind to perishable things there is nothing to be renounced, where all has been laid upon the altar of Truth nothing remains to be yielded up, and having given up all, all is gained, the fever of desire is replaced by the tranquillity of Truth, and selfish love is swallowed up in divine love; and in divine love there is no thought of self, for there is the perfection of insight, enlightenment, and immortality, and therefore perfect peace.

LIGHT ON SELF-CONTROL: THE DOOR OF HEAVEN

The foremost lesson which the world has to learn on its way to wisdom is the lesson of self-control. All the bitter punishments which men undergo in the school of experience are inflicted because they have failed to learn this lesson. Apart from self-control, salvation is a meaningless word, and peace is an impossibility, for how can a man be saved from any sin whilst he continues to give way to it? Or how can he realise abiding peace until he has conquered and subdued the troubles and perturbations of his mind?

Self-control is the Door of Heaven, it leads to light and peace. Without it a man is already in hell, he is lost in darkness and unrest. Men inflict upon themselves far-reaching sufferings, and pass through indescribable torments, both of body and soul, through lack of self-control, and not until they resort to its practice can their sufferings and torments pass away, for it has no substitute, nothing can take its place, and there is no power in the universe that can do for a man that which he, sooner or later, must do for himself, by entering upon the practice of self-control.

By self-control a man manifests his divine power and ascends towards the divine wisdom and perfection. Every man can

practise it The weakest man can begin now, and, until he does begin, his weakness will remain, or he will become weaker still Calling or not calling upon God or Brahma, or Buddha or Spirits or Masters, will not avail men who refuse to govern themselves and to purify their hearts Beheving or disbelieving that Jesus is God, that Buddha is omniscient, or that Spirits or Masters guide human affairs, cannot help men who continue to cling to the elements of strife and ignorance and corruption within themselves

What theological affirmation or denial can justify, or what outward power put right the man who refuses to abandon a slanderous or abusive tongue, or give up an angry temper, or to sacrifice his impure imaginings? The flower reaches the upper light by first contending with the under darkness, and man can only reach the Light of Truth by striving against the darkness within himself

The vast importance of self-control is not realized by men, its absolute necessity is not apprehended by them, and the spiritual freedom and glory to which it leads are hidden from their eyes. Because of this, men are enslaved and misery and suffering ensue Let a man contemplate the violence, impurity, disease and suffering which obtain upon earth, and consider how much of it is due to want of self-control, and he will gradually come to realize the great need there is for self-control.

I say again that self-control is the Gate of Heaven, for without it neither happiness nor love nor peace can be realized and maintained In the degree that is lacked by a man, in just that measure will his mind and life be given over to confusion; and it is because such a large number of individuals have not yet learned to practise it that the enforced restraint of national laws is required for the maintenance of order and the prevention of a destructive confusion

Self-control is the beginning of virtue, and it leads to the acquisition of every noble attribute, it is the first essential quality in a well-ordered and truly religious life, and it leads to calmness, blessedness, and peace Without it, although there may be theological belief or profession, there can be no true religion, for what is religion but enlightened conduct? And what is spirituality but the triumph over the unruly tendencies of the mind?

When men both depart from, and refuse to, practise self-

control, then they fall into the great and dark delusion of separating religion from conduct, they then persuade themselves that religion consists, not in overcoming self and living blamelessly, but in holding a certain belief about Scriptures, and in worshipping a certain Saviour in a particular way, hence arise the innumerable complications and confusions of letter-worship, and the violence and bitter strife into which men fall in defence of their own formulated religion. But true religion cannot be formulated, it is purity of mind, a loving heart, a soul at peace with the world. It needs not to be defended, for it is Being and Doing and Living. A man begins to practise religion when he commences to control himself.

LIGHTS ON ACTS AND THEIR CONSEQUENCES

One of the commonest excuses for wrong-doing is that if right were done calamity would ensue. Thus the foolish concern themselves, not with the act, but with the consequences of the act, a fore-knowledge of which is assumed. The desire to secure pleasant results, and to escape unpleasant consequences, is at the root of that confusion of mind which renders men incapable of distinguishing between good and evil, and prevents them from practising the one and abandoning the other. Even when it is claimed that the wrong thing is done, not for one's self, but in order to secure the happiness of others, the delusion is the same, only it is more subtle and dangerous.

The wise concern themselves with the act, and not with its consequences. They consider, not what is pleasant, but what is right. Thus doing what is right only, and not straining after results, they are relieved of all burdens of doubt, desire and fear. Nor can one who so acts ever become involved in an inextricable difficulty, or be troubled with painful perplexity. His course is so simple, straight, and plain that he can never be confused with misgivings and uncertainties. Those who so act are said by Lord Krishna to "act without regard to the fruits of action," and he further declares that those who have thus renounced results are supremely good, supremely wise.

Those who work for pleasant results only, and who depart from the right path when their, or others' happiness appears to be at stake, cannot escape doubt, difficulty, perplexity and pain. Ever forecasting probable consequences, they act

in one way today and in another way tomorrow, unstable, and blown about by the changing winds of circumstance, they become more and more bewildered, and the consequences about which they trouble do not accrue

But they who work for righteousness only, who are careful to do the right act, putting away all selfish considerations, all thought of results, they are steadfast, unchanging, untroubled and in peace amid all vicissitudes; and the fruits of their acts are ever sweet and blessed.

Even the knowledge, which only the righteous possess, that wrong acts can never produce good results, and that right acts can never bring about bad results, is in itself fraught with sweet assurance and peace. For whether the fruits of acts are sought or unsought, they cannot be escaped.

They who sow to self, and, ignorant of the law of Truth, think they can make their own results, reap the bitter fruits of self

They who sow to righteousness, knowing themselves to be the reapers, and not the makers of consequences, reap the sweet fruits of righteousness.

Right is supremely simple, and is without complexity. Error is interminably complex, and involves the mind in confusion.

To put away self and passion, and establish one's self in right-doing, this is the highest wisdom

LIGHT ON THE WAY OF WISDOM

The Path of wisdom is the highest way, the way in which all doubt and uncertainty are dispelled, and knowledge and surety are realized

Amid the excitements and pleasures of the world and the surging whirlpools of human passions, Wisdom—so calm, so silent and so beautiful—is indeed difficult to find—difficult, not because of its incomprehensible complexity, but because of its unobtrusive simplicity, and because self is so blind and rash, and so jealous of its rights and pleasures

Wisdom is "rejected of men" because it always comes right home to one's self in the form of wounding reproof, and the lower nature of man cannot bear to be reproved. Before Wisdom can be acquired, self must be wounded to death, and because of this, because Wisdom is the enemy of self, self rises in rebellion,

and will not be overcome and denied

The foolish man is governed by his passions and personal cravings, and when about to do anything he does not ask "Is this right?" but only considers how much pleasure or personal advantage he will gain by it. He does not govern his passions and act from fixed principles, but is the slave of his inclinations, and follows where they lead.

The wise man governs his passions and puts away all personal cravings. He never acts from impulse and passion, but dispassionately considers what is right to be done, and does it. He is always thoughtful and self-possessed and guides his conduct by the loftiest moral principles. He is superior to both pleasure and pain.

Wisdom cannot be found in books or travel, in learning or philosophy; it is acquired by practice only. A man may read the precepts of the greatest sages continually, but if he does not purify and govern himself he will remain foolish. A man may be intimately conversant with the writings of the greatest philosophers, but so long as he continues to give way to his passions he will not attain to Wisdom.

Wisdom is right action, right doing; folly is wrong action, wrong doing. All reading, all study, all learning is vain if a man will not see his errors and give them up. Wisdom says to the vain man, "Do not praise yourself", to the proud man, "Humble yourself", to the gossip, "Govern your tongue"; to the angry man, "Subdue your anger", to the resentful man, "Forgive your enemy", to the self-indulgent man, "Be temperate", to the impure man, "Purge your heart of lust", and to all men, "Beware of small faults, do your own duty faithfully and never intermeddle with the duty of another."

These things are very simple, the doing of them is simple, but as it leads to the annihilation of self, the selfish tendencies in man object to them and rise up in revolt against them, loving their own life of turbulent excitement and feverish pleasure, and hating the calm and beautiful silence of Wisdom. Thus men remain in folly.

Nevertheless, the Way of Wisdom is always open, is always ready to receive the tread of the pilgrim who has grown weary of the thorny and intricate ways of folly. No man is prevented from becoming wise but by himself, no man can acquire Wisdom

but by his own exertions, and he who is prepared to be honest with himself, to measure the depths of his ignorance, to come face to face with his errors, to recognize and acknowledge his faults, and to at once set about the task of his own regeneration, such a man will find the Way of Wisdom, walking which, with humble and obedient feet, he will in due time come to the sweet City of Deliverance.

LIGHT ON DIVERSITIES OF CREEDS

Those who depart from the common track in matters of faith, and strike out independently in search of the Higher Life as distinguished from the letter of religious dogma, are apt to sink into a pitfall which awaits them at the first step, namely, the pitfall of pride. Attacking "creeds", and speaking contemptuously of "the orthodox" (as though orthodoxy were synonymous with evil), are not uncommon practices among those who fondly imagine they are in possession of greater spiritual light. Departure from orthodoxy does not by any means include departure from sin, indeed, it is not infrequently accompanied by increased bitterness and contempt. Change of opinion is one thing, change of heart is quite another. To withdraw one's adherence from creeds is easy, to withdraw one's self from sin is more difficult.

Hatred and pride, and not necessarily orthodoxy and conformity, are the things to be avoided. One's own sin, and not another man's creed, is the thing to be despised. The right-minded man cannot plume himself on being "broader" than others, or assume that he is on a "higher plane" than others, or think with contempt of those who still cling to some form of letter worship which he has abandoned. Applying the words "narrow", "bigoted" and "selfish" to others is not the indication of an enlightened mind. No person would wish these terms to be applied to himself, and he who is becoming truly religious does not speak of others in words which would wound him were they directed towards himself.

Those who are learning how to exercise humility and compassion are becoming truly enlightened. Thinking lowly of themselves and kindly of others, condemning their own sins with merciless logic, and thinking with tender pity of the sins of others, they develop that insight into the nature and law of things

which enables them to see the truth that is in others, and in the religions of others, and they do not condemn their neighbour because he holds a different faith, or because he adheres to a formal creed. Creeds must be, and he who performs faithfully his duty in his particular creed, not interfering with, or condemning his neighbour in the performance of his duty, is bringing the world nearer to perfection and peace.

Amidst all the diversities of creeds there is the unifying power of undying and unalterable Love—and he who has Love has entered into sympathetic union with all.

He who has acquired the true spirit of Religion, who has attained pure insight and deep charity of heart, will avoid all strife and condemnation, and will not fall into the delusion of praising his own sect (should he belong to one) and trying to prove that it alone is right, and of dispraising other sects and trying to prove that they are false. As the true man does not speak in praise of himself or his own work, so the man of humility, charity, and wisdom does not speak of his own sect as being superior to all others, nor seek to elevate his own particular religion by picking holes in forms of faith which are held as sacred by others.

Nothing more explicit and magnanimous has ever been uttered, in reference to this particular phase of the practice of charity, than is to be found in the twelfth Edict of Asoka, the great Indian Ruler and Saint who lived some two or three centuries previous to the Christian era, and whose life, devoted to the spread of Truth, testified to the beauty of his words: the edict runs thus.

“There should be no praising of one’s own sect and decrying of other sects; but, on the contrary, a rendering of honour to other sects for whatever cause honour may be due. By so doing, both one’s own sect may be helped forward, and other sects will be benefited; by acting otherwise, one’s own sect will be destroyed in injuring others. Whosoever exalts his own sect by decrying others does so doubtless out of love for his own sect, thinking to spread abroad the fame thereof. But, on the contrary, he inflicts the more an injury upon his own sect.”

These are wise and holy words, the breath of charity is in

them, and they may be well pondered upon by those who are anxious to overthrow, not the religions of other men, but their own shortcomings

It is a dark and deep-seated delusion that causes a man to think he can best advance the cause of his own religion by exposing what he regards as the "evils" of other religions; and the most pitiful part of it is, that while such a one rejoices in the thought that by continually belittling other sects he will perhaps at last wipe them out, and win all men to his side, he is all the time engaged in the sad work of bringing into disrepute and thereby destroying, his own sect

Just as every time a man slanders another he inflicts lasting injury upon his own character and prospects, so every time one speaks evil of another sect he soils and demeans his own. And the man who is prone to attack and condemn other religions is the one who suffers most when his own is attacked and condemned. If a man does not like that his own religion should be denounced as evil and false, he should carefully guard himself that he does not condemn other religions as such. If it pleases him when his own cause is well spoken of and helped, he should speak well of and help other causes which, while differing from his own in method, have the same good end in view. In this way he will escape the errors and miseries of sectarian strife, and will perfect himself in divine charity.

The heart that has embraced gentleness and charity avoids all those blind passions which keep the fires of party strife, violence, persecution, and bitterness burning from age to age. It dwells in thoughts of pity and tenderness, scoring nothing, despising nothing, not stirring up enmity; for he who acquires gentleness gains that clear insight into the Great Law which cannot be obtained in any other way, he sees that there is good in all sects and religions, and he makes that good his own

Let the truth-seeker avoid divisions and invidious distinctions, and let him strive after charity; for charity does not slander, backbite, or condemn; it does not think of trampling down another's, and elevating its own.

Truth cannot contradict itself. The nature of Truth is exactness, reality, undeviating certitude. Why, then, the ceaseless conflict between the religions and creeds? Is it not because of error? Contradiction and conflict belong to the domain of

error, for error, being confusion, is in the nature of self-contradiction. If the Christian says, "My religion is true and Buddhism is false," and if the Buddhist says, "Christianity is false and Buddhism is true," we are at once confronted with an irreconcilable contradiction, for these two religions cannot be both true and false. Such a contradiction cannot spring from Truth, and must therefore spring from error. But if both these religious partisans should now say, or think, "Yes, truly the contradiction springs from error, but the error is in the other man, and his religion, and not in me and mine," this does but intensify the contradiction. Whence, then, springs the error, and where is Truth? Does not the very attitude of mind which these men adopt towards each other constitute the error? And were they to reverse that attitude, exchanging antagonism for goodwill, would they not perceive the Truth which does not stand in conflict with itself?

The man who says, "My religion is true, and my neighbour's is false," has not yet discovered the truth in his own religion, for when a man has done that he will see Truth in all religions. As behind all the universal phenomena there is but one truth, so behind all the religions and creeds there is but one religion, for every religion contains the same ethical teaching, and all the Great Teachers taught exactly the same thing.

The fundamental precepts are to be found in all religions, and the life which those precepts demand was lived by all the Great Teachers and many of their disciples, for the Truth is a pure heart and a blameless life, and not a set of dogmas, and opinions. All religions teach purity of heart, holiness of life, compassion, love, and goodwill, they teach the doing of good deeds and the giving up of selfishness and sin. These things are not dogmas, theologies, and opinions, they are things to be done, to be practised, to be lived. Men do not differ about these things, for they are the acknowledged varieties in every sect. What, then, do they differ about? About their opinions, their speculations, their theologies.

Men differ about that which is unreal, not that which is real; they fight over error, and not over Truth. The very essential of all religion (and religions) is that before a man can know anything of Truth, he must cease fighting his fellow men, and shall learn to regard him with goodwill and love, and how

can a man do this while he is convinced that his neighbour's religion is false, and that it is his duty to do all that he can to undermine and overthrow it? This is not doing unto others as we would that they should do to us

That which is true and real is true and real everywhere and always. There is no distinction between the pious Christian and the pious Buddhist. Purity of heart, piety of life, holy aspirations, and the love of Truth are the same in the Buddhist as the Christian. The good deeds of the Buddhist are not different from the good deeds of the Christian. Remorse for sin, and sorrow for wrong thoughts and deeds, spring in the hearts, not only of Christians, but men of all religions. Great is the need of sympathy. Great is the need of love.

All religions are the same in that they teach the same fundamental varieties, but men, instead of practising these varieties, engage in opinions and speculations about things which are outside the range of knowledge and experience, and it is in defending and promulgating their own particular speculations where men become divided, and engage in conflict with each other.

Condemnation is incipient persecution. The thought, "I am right and you are wrong," is a seed prolific of hatred. It was out of this deed that the Spanish Inquisition grew. He who would find the Universal Truth must abandon egotism, must quench the hateful flames of condemnation, and, taking out of his heart the baneful thought, "All others are wrong," must think the illuminating thought, "It is I who am wrong"; and having thus thought, he will cease from sin, and will live in love and goodwill towards all, making no distinctions, engaging in no division—a peacemaker and not a partisan. Thus living charitably disposed towards all, he will become one with all, and will comprehend the Universal Truth, the Eternal Religion; for while error refutes error, and selfishness divides, Truth demonstrates Truth, and religion unifies.

LIGHT ON WAR AND PEACE

War springs from inward strife, "War in heaven" precedes war on earth. When the inward spiritual harmony is destroyed by division and conflict, it will manifest itself outwardly in the form of war. Without this inward conflict war could not be,

nor can war cease until the inward harmony is restored

War consists of aggression and resistance, and after the fight has commenced both combatants are alike aggressors and resisters. Thus the effort to put an end to war by aggressive means produces war "I have set myself stubbornly against the war spirit," said a man a short time ago. He did not know that he was, by that attitude of mind, practising and fostering the war spirit.

To fight against war is to produce war. It is impossible to fight for peace, because all fighting is the annihilation of peace. To think of putting an end to war by denouncing and fighting it is the same as if one should try to quench fire by throwing straw upon it. He, therefore, who is truly a man of peace does not resist war, but practises peace. He who takes sides and practises attack and defence is responsible for war, for he is always at war in his mind. He cannot know the nature of peace, for he has not arrived at peace in his own heart. The true man of peace is he who has put away from his mind the spirit of quarrelling and party strife, who neither attacks others nor defends himself, and whose heart is at peace with all. Such a man has already laid in his heart the foundations of the empire of peace, he is a peace-maker, for he is at peace with the whole world, and practises the spirit of peace under all circumstances.

Very beautiful is the spirit of peace, and it says "come and rest." Bickerings, quarrellings, party divisions—these must be for ever abandoned by him who would establish peace.

War will continue so long as men will allow themselves individually to be dominated by passion, and only when men have quelled the inward tumult will the outward horror pass away.

Self is the great enemy, the producer of all strife, and the maker of many sorrows, he, therefore, who will bring about peace on earth, let him overcome egotism, let him subdue his passions, let him conquer himself.

LIGHT ON THE BROTHERHOOD OF MEN

There is no lack of writing and preaching about "universal brotherhood", and it has been adopted as a leading article of faith by many newly-formed Societies, but what is so urgently needed to begin with is not universal brotherhood, but parti-

cular Brotherhood—that is, the adoption of a magnanimous, charitable, and kindly spirit towards those with whom we come in immediate contact; towards those who contradict, oppose, and attack us, as well as towards those who love and agree with us

I make a very simple statement of truth when I say that until such particular brotherhood is practised, universal brotherhood will remain a meaningless term, for universal brotherhood is an end, a goal, and the way to it is by particular brotherhood, the one is a sublime and far reaching consummation, the other is the means by which that consummation must be realized.

I remember on one occasion reading a paper devoted largely to the teaching of universal brotherhood, and the leading article—a long and learned one—was an exposition of this subject, but on turning over a few more pages, I found another piece by the same writer in which he accused of misrepresentation, lying, and selfishness, not his enemies, but the brethren of his own Society, who bear, at least as far as such sins are concerned, stainless reputations

A scriptural writer has asked the question "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" In the same manner, if a man love not the brother whom he knows, how can he love men of all creeds and nations whom he does not know?

To write articles on universal brotherhood is one thing, to live in peace with one's relations and neighbours and to return good for evil is quite another.

To endeavour to propagate universal brotherhood while fostering in our heart some sparks of envy, spite, resentment, malice or hatred is to be self-deluded, for thus shall we be all the time hindering and denying, by our actions, that which we eulogize by our words, but so subtle is such self-delusion that, until the very heights of love and wisdom are reached, we are all liable at any moment to fall into it

It is not because our fellow men do not hold our views, or follow our religion, or see as we see, that universal brotherhood remains unrealized, but because of the prevalence of ill-will, and if we hate, avoid, and condemn others because they differ from us, or treat selfishly and harshly those who are near

to us, all that we may say or do in the cause of universal brotherhood will only be another snare to our feet, a mockery to our aspirations, and a farce to the world at large

Let us, then, remove all hatred and malice from our hearts; let us be filled with goodwill towards those who try and test us by their immediate nearness, let us love them that hate us, and think magnanimously of those who condemn us or our doctrine—in a word, let us take the first step towards universal brotherhood by practising brotherhood in the place where we now are, and towards those with whom we associate, which is the place where it is most needed, and as we succeed in being brotherly in these important particulars, universal brotherhood will be found to be not far distant.

LIGHT ON LIFE'S SORROWS

There is great sorrow in the world. This is one of the supreme facts of life. Grief and affliction visit every heart, and many that are today revelling in hilarious joy or sinful riot will tomorrow be smitten with sorrow. Suddenly, and with swift and silent certainty, comes its poignant arrow, entering the human heart, slaying its joy, laying low its hopes, and shattering all its earthly plans and prospects. Then the humbled, smitten soul reflects, and enters deeply and sympathetically into the hidden meanings of human life.

In the dark times of sorrow, men approach very near to Truth. When in one brief hour the builded hopes of many years of toil fall like a toy palace, and all earthly pleasures burst and vanish. Spirit, bewildered, tempest-tossed, and without a refuge, gropes in dumb anguish for the Eternal, and seeks its abiding peace."

"Blessed are they that mourn", said the Teacher of the West, and the Teacher of the East declared that, "Where there is great suffering there is great bliss". Both these sayings express the truth that sorrow is a teacher and a purifier. Sorrow is not the end of life—though it is, in its consummation, the end of the worldly life—but it is the beginning of the heavenly life, it leads the bewildered spirit into rest and safety; for the end of sorrow is joy and peace.

Strong searcher for Truth! strenuous fighter against self and passion! seasons of sorrow must be your portion for a time

While any vestige of self remains, temptations will assail you, and the veil of illusion will cloud your spiritual vision, producing sorrow and unrest, and when heavy clouds settle down upon your spirit, accept the darkness as your own, and pass through it bravely into the cloudless light beyond

Bear well in mind that nothing can overtake you that does not belong to you, and that is not for your eternal good.

*"Nor space nor time, nor deep nor high
Can keep my own away from me"*

And not alone are the bright things of life yours; the dark things are yours also. When difficulties and troubles gather thickly about you, when failures come and friends fall away, when the tongue that sweetly praised you bitterly blames; when beloved lips, that pressed upon your lips the soft, warm kisses of love, taunt and mock you in the lonely hour of your solitary grief, or when you lay beneath the sod the cold casket of clay that but yesterday held the responsive spirit of your beloved—when these things overtake you, remember your hour has come, that cup of anguish is for you to drink. Drink it silently, and murmur not, for in that hour of oppressive darkness and blinding pain no prayer will save you, no cry to heaven will bring you sweet relief, but faith and patience only will give you the strength to endure, and to go through your crucifixion with a meek and gentle spirit, not complaining, blaming no one, but accepting it as your own.

When one has reached the lowest point of sorrow, when, weak and exhausted, and overcome with a sense of powerlessness, he cries to God for help, and there comes no answering comfort and no succour—then, discovering the painfulness of sorrow and the insufficiency of prayer alone, he is ready to enter the path of self-renunciation, ready to purify his heart, ready to practise self-control, ready to become a spiritual athlete, and to develop that divine and invincible strength which is born of self-mastery

He will find the cause of sorrow in his own heart, and will remove it. He will learn to stand alone; not craving for sympathy from any, but giving it to all; not thoughtless, sinning and remorsefully repenting, but studying how not to commit sin. Humbled by innumerable defeats, and chastened by many

sufferings, he will learn how to act blamelessly towards others, how to be gentle and strong, kind and steadfast, compassionate and wise

Thus he will gradually rise above sorrow, and at last Truth will dawn upon his mind, and he will understand the meaning of abiding peace. His mental eye will open to perceive the Cosmic Order. He will be blessed with the Vision of the Law, and will receive the Beatific Bliss

When the true order of things is perceived, sorrow is transcended. When the contracted personal self which hugs its own little fleeting pleasures and broods over its own petty disappointments and dissatisfactions is broken up and cast away, then the larger life of Truth enters the mind, bringing bliss and peace, and the Universal Will takes the place of self. The individual becomes one with humanity. He forgets self in his love for all. His sorrow is swallowed up in the bliss of Truth

Thus when you have, by experience, entered completely into the sorrow that is never lifted from the heart of mankind, when you have reaped and eaten all the bitter fruits of your own wrong thoughts and deeds—then divine compassion for all suffering beings will be born in your heart, healing all your wounds and drying all your tears. You will rise again into a new and heavenly life where the sting of sorrow cannot enter, for there is no self there. After the crucifixion comes the transfiguration, the sorrowless state is reached through sorrow, and "the wise do not grieve"

Ever remember this—in the midst of sin and sorrow there abides the world of Truth. Redemption is at hand. The troubled may find peace, the impure may find purity. Healing awaits the broken-hearted, the weak will be adorned with strength, and the down-trodden will be lifted up and glorified

THE LIGHT THAT NEVER GOES OUT

Amid the multitude of conflicting opinions and theories, and caught in the struggle of existence, whither shall the confused truthseeker turn to find the path that leads to peace unending? To what refuge shall he fly from the uncertainties and sorrows of change?

Will he find peace in pleasure? Pleasure has its place, and in its place it is good, but as an end, as a refuge, it affords no

shelter, and he who seeks it as such does but increase the anguish of life, for what is more fleeting than pleasure, and what is more empty than the heart that seeks satisfaction in so ephemeral a thing? There is, therefore, no abiding refuge in pleasure

Will he find peace in wealth and worldly success? Wealth and worldly success have their place, but they are fickle and uncertain possessions, and he who seeks them for themselves alone will be burdened with many anxieties and cares, and when the storms of adversity sweep over his glittering yet frail habitation, he will find himself helpless and exposed. But even should he maintain such possessions throughout life, what satisfaction will they afford him in the hour of death? There is no abiding refuge in wealth and worldly success

Will he find peace in health? Health has its place, and it should not be thrown away or despised, but it belongs to the body which is destined for dissolution, and is therefore perishable. Even should health be maintained for a hundred years, the time will come when the physical energies will decline and debility and decay will overtake them. There is no abiding refuge in health.

Will he find refuge in those whom he dearly loves? Those whom he loves have their place in his life. They afford him means of practising unselfishness, and therefore of arriving at Truth. He should cherish them with loving care, and consider their needs before his own, but the time will come when they will be separated from him, and he will be left alone. There is no abiding refuge in loved ones.

Will he find peace in this Scripture or that? Scripture fills an important place. As a guide it is good, but it cannot be a refuge, for one may know the Scripture by heart, and yet be in sore conflict and unrest. The theories of men are subject to successive changes, and no limit can be set to the variety of textual interpretations. There is no abiding refuge in Scripture.

Will he find rest in this teacher or that? The teacher has his place, and as an instructor he renders good service, but teachers are numerous, and their differences are many; though one may regard his particular teacher as in possession of Truth, that teacher will one day be taken from him. There is no abiding refuge in a teacher.

Will he find peace in solitude? Solitude is good and neces-

sary in its place but he who courts it as a lasting refuge will be like one perishing of thirst in a waterless desert. He will escape men and the turmoil of the city, but he will not escape himself and the unrest of his heart. There is no abiding rest in solitude.

If, then, the seeker can find no refuge in pleasure, in success, in health, in friends, in Scripture, in the teacher, or in solitude, whither shall he turn to find that sanctuary which shall afford abiding peace?

Let him take refuge in righteousness, let him fly to the sanctuary of a purified heart. Let him enter the pathway of a blameless, stainless life, and walk it meekly and patiently until it brings him to the eternal temple of Truth in his own heart.

He who has taken refuge in Truth, even in the habitation of a wise understanding, and a loving and steadfast heart, is the same whether in pleasure or pain, wealth or poverty, success or failure, health or sickness, with friends or without; in solitude or noisy haunts, and he is independent of texts and teachers, for the Spirit of Truth instructs him. He perceives, without fear or sorrow, the change and decay which are in all things. He has found peace, he has entered the abiding sanctuary, he knows the Light that will never go out.

Love is not complete until it is lived by man

EVERY precept of God demands the unconditional sacrifice of some selfish, personal element, before it can be carried out. Man cannot know the Real whilst he clings to the unreal, he cannot do the work of Truth whilst he clings to error. Whilst a man cherishes lust, hatred, pride, vanity, self-indulgence, covetousness, he can do nothing, for the works of all these sinful elements are unreal and perishable. Only when he takes refuge in the Spirit of Love within, and becomes patient, gentle, pure, pitiful and forgiving, does he the works of Righteousness, and bears the fruit of Life. The vine is not a vine without its

branches, and even then it is not complete until those branches bear fruit

Daily practising love towards all in heart and mind and deed, harbouring no injurious or impure thoughts, he discovers the imperishable Principles of his being

Man's only refuge from sin is sinless Love.

Before a man can know Love as the abiding Reality within him, he must utterly abandon all these human tendencies which frustrate its perfect manifestation.

A MAN can only consciously ally himself to the Vine of Love by deserting all strife, and hatred, and condemnation, and impurity, and pride, and self-seeking, and by thinking and doing loving deeds. By so doing he awakens within him the divine nature which he has heretofore been crucifying and denying. Every time a man gives way to anger, impatience, greed, pride, vanity, or any form of personal selfishness, he denies Divinity, he shuts himself out from Love. And thus only is God denied, and not by refusing to adopt a formulated creed. God is only known to him who by constant striving has converted himself from a sinful to a pure being, who by noble, moral effort has succeeded in relinquishing that perishable self, which is the source of all suffering and sorrow and unrest, and has become rational, gentle, peaceful, loving and pure.

Such glorious realisation is the crown of evolution, the supreme aim of existence.

Seeing No Evil

After much practice in forgiveness, and having cultivated the spirit of forgiveness up to a certain point, knowledge of the actual nature of good and evil dawns upon the mind, and a man begins to understand how thoughts and motives are formed in the human heart, how they develop, and how they take birth in the form of actions. This marks the opening of a new vision in the mind, the commencement of a nobler, higher, diviner life, for the man now begins to perceive that there is no necessity to resist or resent the actions of others towards him, whatever those actions may be, and that all along his resentment has been caused by his own ignorance, and that his own bitterness of spirit is wrong. Having arrived thus far, he will tax himself with some such questionings as these, "Why this continual retaliation and forgiveness? Why this tormenting anger against another and then this repentance and forgiveness? Is not forgiveness the taking back of one's anger, the giving up of one's resentment, and if anger and resentment are good and necessary why repent of them and give them up? If it is so beautiful, so sweet, so peaceful to get rid of all feelings of bitterness and to utterly and wholly forgive, would it not be still more beautiful and sweet and peaceful never to grow bitter at all, never to know anger, never to resent as evil the actions of another, but always to live in the experience of the pure, calm, blissful love which is known when an act of forgiveness is done, and all unruly passion towards another is put away? If another has done me wrong is not my hatred towards him wrong, and can one wrong right another? Moreover, has he by his wrong really injured me, or has he injured himself? Am I not injured by my own wrong rather than by his? Why, then do I grow angry? Why do I resent, retaliate, and engage in bitter thoughts. Is it not because my pride is piqued or my vanity wounded or my selfishness thwarted? Is it not because my blind animal passions are aroused and allowed to subdue my better nature? Seeing that I am hurt by another person's attitude towards me because of my own pride or vanity

or ungoverned and unpurified passions, would it not be better to look to the wrong in myself rather than the wrong in another, to get rid of pride and vanity and passion, and so avoid being hurt at all?

By such self-questionings and their elucidation in the light of mild thoughts and dispassionate conduct a man, gradually overcoming passion and rising out of the ignorance which gave rise to passion will at last reach that blessed state in which he will cease to see evil in others, and will dwell in universal goodwill and love and peace. Not that he will cease to see ignorance and folly, not that he will cease to see suffering and sorrow and misery, not that he will cease to distinguish between acts that are pure and impure, right and wrong, for having put away passion and prejudice, he will see these things in the full clear light of knowledge, and exactly as they are, but he will cease to see anything—any evil power—in another which can do him injury, which he must violently oppose and strive to crush, and against which he must guard himself. Having arrived at a right understanding of evil by purging it away from his own heart he sees that it is a thing that does not call for hatred and fear and resentment but for consideration, compassion and love.

Shakespeare through one of his characters says. "There is no darkness but ignorance." All evil is ignorance, is dense darkness of mind, and the removal of sin from one's mind is the coming out of darkness into spiritual light. Evil is the negation of good, or absence of light, and what is there in a negation to arouse anger or resentment? When night settles down upon the world who is so foolish as to rail at the darkness? The enlightened man, likewise does not accuse or condemn the spiritual darkness in men's hearts which is manifested in the form of sin, though by gentle reproof he may sometimes point out where the light lies.

Now the ignorance to which I refer as evil, or as the source of evil, is two-fold. There is wrong-doing which is committed without any knowledge of good and evil, and where there is no choice, this is unconscious wrong-doing. Then there is wrong-doing which is done in the knowledge that it ought not to be done—this is conscious wrong-doing, but both unconscious and conscious wrong-doing arise in ignorance—that is, ignorance of

the real nature and painful consequences of the wrong-doing.

Why does a man continue to do certain things which he feels he ought not to do? If he knows that what he is doing is wrong where lies the ignorance?

He continues to do those things because his knowledge of them is incomplete. He only knows he ought not to do them by certain precepts without any qualms of conscience within, but he does not fully and completely understand what he is doing. He knows that certain acts bring him immediate pleasure, and so in spite of the troubled conscience which follows that pleasure, he continues to commit them. He is convinced that the pleasure is good and desirable, and therefore to be enjoyed. He does not know that pleasure and pain are one, but thinks he can have the one without the other. He has no knowledge of the law which governs human actions, and never thinks of associating his sufferings with his own wrong-doing, but believes that they are caused by the wrong-doing of others or are the mysterious dispensations of Providence, and therefore not to be inquired into or understood. He is seeking happiness, and does those things which he believes will bring him most enjoyment, but he acts in entire ignorance of the hidden and inevitable consequences which attach to his actions.

Said a man to me once who was the victim of a bad habit. "I know the habit is a bad one, and that it does me more harm than good." I said: "If you know that what you are doing is bad and harmful why do you continue to do it?" And he replied: "Because it is pleasant, and I like it."

The man, of course, did not really know that his habit was bad. He had been told that it was, and he thought he knew, or believed it was, but in reality he thought it was good, that it was conducive to his happiness and well-being, and therefore he continued to practise it. When a man knows by experience that a thing is bad, and that every time he does it he injures body or mind or both, when his knowledge of that thing is so complete that he is acquainted with its whole train of baneful effects, then he can not only do it any longer, he cannot even desire to do it, and even the pleasure that was formerly in that thing becomes painful. No man would put a venomous snake in his pocket because it is prettily coloured.

He knows that a deadly sting lurks in those beautiful markings. Nor when a man knows the unavoidable pain and hurt which lie hidden in wrong thoughts and acts, does he continue to think and commit them. Even the immediate pleasure which he formerly greedily sought is gone from them, their surface attractiveness has vanished, he is no longer ignorant concerning their true nature, he sees them as they are. I knew of a young man who was in business, occupying the position of a voluntary religious instructor. He told me that it was absolutely necessary to practise lying and deception in business, otherwise sure and certain ruin would follow. He said he knew lying was wrong, but while he remained in business he must continue to do it. Upon questioning him I found, of course, that he had never tried truth and honesty in his business, had not even thought of trying the better way, so firmly convinced was he that it was not a "better way" so that it was not possible for him to know whether or not it would be productive of ruin. Now, did this young man know that lying was wrong? There was a preceptual sense only in which he knows, but there was a deeper and more real sense in which he did not know. He had been taught to regard lying as wrong, and his conscience bore out that teaching, but he believed that it brought him profit, prosperity and happiness, that honesty would bring him loss, poverty, and misery—in a word, he regarded lying, deep in his heart, as the right thing to do, and honesty as the wrong practice. He had no knowledge whatever of the real nature of the act of lying, how it is, on the instant of its committal, loss of character, loss of self-respect, loss of power, usefulness and influence, and loss of blessedness, and how it unerringly leads to loss of reputation and loss of material profit and prosperity. Only when such a man begins to consider the happiness of others, and prefers to embrace the loss which he fears rather than clutch at the gain which he desires, will he obtain that real knowledge which lofty moral conduct alone can reveal, and then, experiencing the greater blessedness, he will see how, all along, he has been deceiving and defrauding himself rather than others, has been living in darkest ignorance and self-delusion.

These two common instances of wrong doing will serve to illustrate and make plainer, to those of my readers, who while

searching for Truth, are as yet doubtful, uncertain, and confused, the deep Truth that all sin, or evil, is a condition of ignorance, and therefore to be dealt with in a loving and not a hateful spirit

And as with bad habits and lying so with all sin—with lust hatred, malice, envy, pride, vanity, self-indulgence, and selfishness in all its forms, it is a state of spiritual darkness the absence of the Light of Truth in the heart, the negation of knowledge

Thus, when by overcoming the wrong condition in one's own heart, the nature of evil is fully realised, and mere belief gives place to living knowledge, evil can no longer be hatefully condemned and violently resisted, and the wrong-doer is thought of with tender compassion

And this brings us to another aspect of evil—namely that of individual freedom, the right of every person to choose his own actions. Along with the seeing of evil in others is the desire to convert or coerce others into one's own ways of thinking and acting. Probably the commonest delusion in which men are involved is that of thinking that what they themselves believe and think and do is good, and all that is otherwise is evil, and therefore to be powerfully condemned and resisted. It is out of this delusion that all persecution springs. There are persons who regard all Atheists as men wholly evil, as given up to the service of an evil power, and there are Atheists who firmly believe that all Christians are doing the greatest harm to the whole human race by their "superstitious and false doctrines". The truth is that neither the religious person nor Atheist is evil nor in the service of evil, but each is choosing his own way, and is pursuing that course which he is convinced is right. If one acts honestly and selflessly he can be happy and is bound to get bliss. Having put away hatred, condemnation, egotism, and prejudice he has become enlightened, and sees that purity, love, compassion, gentleness, patience, humility, and unselfishness are manifestations of light and knowledge—such a person unconsciously believes in God, even if he says he is an atheist—while impurity, hatred, cruelty, passion, anger, pride, and selfishness are manifestations of darkness and ignorance—and a person of these qualities though he may be a theist will have to be called an atheist and that whether

men are living in light or darkness they are one and all doing that which they think is necessary, are acting in accordance with their own measure of light or darkness. What is necessary in both cases is right action, not mere words. The wise man understands, and understanding, he ceases from all bitterness and accusation.

Let a man quietly contemplate the fact that numbers of followers of various religions the world over are, as they ever were, engaged in condemning each other as evil and wrong, and regarding themselves as good and right, and it will help him to realise how evil is merely ignorance, spiritual darkness, and earnest meditation on that fact will be found to be one of the greatest aids in developing greater kindness, charity, insight, and breadth of mind.

The truly wise and good man sees good in all, evil in none. He has abandoned the folly of wanting others to think and act as he thinks and acts, for he sees that men are variously constituted, are at different points in their spiritual evolution, and must, of necessity, think and act differently.

Every man acts in accordance with his nature, with his own sense of right and wrong, and is surely gathering in the results of his own experience. There is one supreme right which every being possesses—the right to think and act as he chooses. If he chooses to think and act selfishly, thinking of his own immediate happiness only and not that of others, then he will rapidly bring upon himself by the action of the moral law of cause and effect, such afflictions as will cause him to pause and consider, and so find a better way. There is no teacher to compare with experience, no chastisement so corrected and purifying as that which men ignorantly inflict upon themselves. The selfish man is the ignorant man, he chooses his own way, but it is a way which leads to suffering, and through suffering to knowledge and bliss. The good man is the wise man; he likewise chooses his own way, but he chooses it in the full light of knowledge, having passed through the stages of ignorance and suffering and arrived at knowledge and bliss.

A man begins to understand what "seeing no evil" is when, putting away all personal desires in his judgments of others, he considers them from their own standpoint, and judges their actions not from his own standard but from theirs. It is be-

cause men set up arbitrary standards of right and wrong, and are anxious that all should conform to their particular standard, that they see evil in each other. A man is only rightly judged when he is judged not from my standard or yours but from his own, and to deal with him thus is not judgment, it is love. It is only when we look through the eyes of Impersonal Love that we become enlightened, and see others as they really are; and a man is approaching that Love when he can say in his heart, "Who am I that I should judge another? Am I so pure that I arraign men and pass the judgment of evil upon them? Rather let me humble myself and correct mine own errors, before assuming the position of supreme judge of those of other men."

It was said by one of old to those who were about to stone, as evil, a woman taken in the act of committing one of the darkest sins: "He that is without sin let him cast the first stone", and though he who said it was without sin yet he took up no stone, nor passed any bitter judgment, but said, with infinite gentleness and compassion. "Neither do I condemn thee; go, and sin no more"

In the pure heart there is no room left where personal judgments and hatreds can find lodgment, for it is filled to overflowing with tenderness and love it sees no evil, and only as men succeed in seeing no evil in others will they become free from sin and sorrow and suffering.

No man sees evil in himself or his own acts except the man who is becoming enlightened, and then he abandons those acts which he has come to see are wrong. Every man justifies himself in what he does, and however evil others may regard his conduct, he himself thinks it to be good and necessary, if he did not he would not, could not, do it. The angry man always justifies his anger, the covetous man his greed, the impure man his unchastity, the liar considers that his lying is altogether necessary, the slanderer believes that, in vilifying the characters of those whom he dislikes and warning other people against their "evil" natures, he is doing well; the thief is convinced that stealing is the shortest and best way to plenty, prosperity, and happiness; and even the murderer thinks there is a ground of justification for his deed.

Every man's deeds are in accordance with the measure of

his own light or darkness, and no man can live higher than he is or act beyond the limits of his knowledge. Nevertheless, he can improve himself, and thereby gradually increase his light and extend the range of his knowledge. The angry man indulges in raillery and abuse because his knowledge does not extend to forbearance and patience. Not having practised gentleness he does not understand it, and cannot choose it nor can he know, by its comparison with the light of gentleness, the darkness of anger.

It is the same with the liar, the slanderer, and the thief; he lives in this dark condition of mind and action because he is limited to it by his immature knowledge and experience, because never having lived in the higher conditions, he has no knowledge of them, and it is to him, as if they were non-existent, "The light shineth in the darkness, and the darkness comprehendeth it not." Nor can he understand even the conditions in which he is living, because, being dark, they are necessarily devoid of all knowledge.

Generally when a man, driven by repeated sufferings, at last reflects upon his conduct, comes to see that his anger or lying, or whatever ignorant condition he may have been living in, is productive only of trouble and sorrow then he abandons it, and commences to search for, and practise, the opposite and enlightened condition, and when he is firmly established in the better way, so that his knowledge of both conditions is complete, then he realises in what great darkness he had formerly lived. This knowledge of good and evil by experience constitutes enlightenment.

When a man begins to look, as it were, through the eyes of others, and to measure them by their own standard and not by his own, then he ceases from the seeing of evil in others, for he knows that every man's perception and standard of good and evil is different, that there is no vice so low but some men regard it as good, no virtue so high but some men regard it as evil, and what a man regards as good that to him is good, what he regards as evil that to him is evil.

Nor will the purified man, who has ceased to see evil in others have any desire to win men to his own ways or opinions, but will rather help them in their own particular groove, knowing that an enlarged experience only, and not merely a

change of opinion, can lead to higher knowledge and greater blessedness

It will be found that men see evil in those who differ from them, good in those who agree with them. The man who greatly loves himself and is enamoured of his opinions will love all those who agree with him and will dislike all those who disagree with him. "If ye love them that love ye, what reward have ye?" Love your enemies, do good to them that hate you." Egotism and vanity make men blind. Men of opposing religious views hate and persecute each other, men of opposing political views fight and condemn each other. The partisan measures all men by his own standard, and sets up his judgments accordingly. So convinced is he that he is right and others wrong that he at last persuades himself that to inflict cruelty on others is both good and necessary in order to coerce them into his way of thinking and acting, and so bring them to the right—his right—against their own reason and will.

Men hate, condemn resist, and inflict suffering upon each other not because they are intrinsically evil, not because they are deliberately "wicked" and are doing, in the full light of truth, what they know to be wrong, but because they regard such conduct as necessary and right. All men are intrinsically good, but some are wiser than others, are older in experience than others. I recently heard, in substance, the following conversation between two men whom one I will call the ignorant person and the other wise person. The third person referred to is a politician and I will call him P.

WP. Every man reaps the result of his own thoughts and deeds and suffers for his own wrong.

Ig. If that is so, and if no man can escape from the penalty of his evil deeds, what an inferno some of our men in power must be preparing for themselves.

WP. Whether a man is in power or not, so long as he lives in ignorance and sin, he will reap sorrow and suffering.

Ig. Look, for instance, at P, a man totally evil, given up entirely to selfishness and ambition, surely great torments are reserved for so unprincipled a man.

WP. But how do you know he is so evil?

Ig. By his works, his fruits. When I see a man doing evil I know that he is evil, and I cannot even think of P but I

burn with righteous indignation I am sometimes inclined to doubt that there is an overruling power for good when I see such a man in a position where he can do so much harm to others

WP What evil is he committing?

Ig His whole policy is evil He will ruin the country if he remains in power

WP But, while there are large numbers of people who think of P as you do, there are also large numbers, equally intelligent who look upon him as good and able, who admire him for his excellent qualities and regard his policy as beneficent and making for national progress He owes his position to those people, are they also evil?

Ig They are deceived and misled And this only makes P's evil all the greater, in that he can so successfully employ his talents in deceiving others in order to gain his own selfish ends I hate the man

WP. May it not be possible that you are deceived?

Ig In what way?

WP Hatred is self deception, love is self-enlightenment No man can see either himself or others clearly until he ceases from hatred and practises love

Ig That sounds very beautiful, but is impracticable When I see a man doing evil to others, and deceiving and misleading them, I must hate him It is right that I should do so P is without a spark of conscience

WP P may or may not be all you believe him to be, but even if he is, according to your own words, he should be pitied and not condemned

Ig How so?

WP You say he is without a conscience

Ig Entirely so

WP Then he is a mental cripple Do you hate the blind because they cannot see, the dumb because they cannot speak, or the deaf because they cannot hear? When a captain has lost his rudder or broken his compass do you condemn him because he did not keep his ship off the rocks? Do you hold him responsible for the loss of life If a man is totally devoid of conscience he is without the means of moral guidance, and all his selfishness must, perforce,

appear to him good and right and proper. P may appear evil to you but is he evil to himself, Does he regard his own conduct as evil

Ig Whether he regards himself as evil or not he is evil

WP. If I were to regard you as evil because of your hatred for P should I be right?

Ig No

WP. Why not?

Ig Because in such a case hatred is necessary, justifiable, and righteous There is such a thing as righteous anger, righteous hatred

WP Is there such a thing as righteous selfishness, righteous ambition, righteous evil? I should be quite wrong in regarding you as evil, because you are doing what you are convinced is right, because you regard your hatred for P as part of your duty as a man and a citizen, nevertheless there is a better way than that of hatred, and it is the knowledge of this better way that prevents me from hating P as you do, because, however wrong his conduct might appear to me, it is not wrong to him, nor to his supporters, moreover all men reap as they sow.

Ig What, then, is that better way?

WP. It is the way of Love, the ceasing to regard others as evil It is a blessed and peaceful state of heart

Ig Do you mean that there is a state which a man can reach wherein he will not grow angry when he sees people doing evil?

WP No I do not mean that, for while a man regards others as evil he will continue to grow angry with them, but I mean that a man can reach a state of calm insight and spotless love wherein he sees no evil to grow angry with, wherein he understands the various natures of men—how they are prompted to act, and how they reap, as the harvest of their own thoughts and deeds, the tares of suffering and the corn of bliss. To reach that state is to regard all men with compassion and love

Ig The state that you picture is a very high one—it is, no doubt, a very holy and beautiful one—but it is a state that I should be sorry to reach, and I should pray to be preserved from a state of mind wherein I could not hate

a man like P with an intense hatred

Thus by this conversation, it will be seen that Ig regarded his hatred as good. Even so all men regard that, which they do as necessary to be done. The things which men habitually practise those things they believe in. When faith in a thing wholly ceases it ceases to be practised. Ig's individual liberty is equal to that of other men and he has a right to hate another if he so wishes, nor will he abandon his hatred until he discovers, by the sorrow and unrest which it entails, how wrong and foolish and blind it is, and how, by its practice, he is injuring himself.

A great teacher was once asked by one of His disciples to explain the distinction between good and evil, and holding His hand with the fingers pointing downward, He said, "Where is my hand pointing?"

And the disciple replied, "It is pointing downward."

Then turning His hand upward, the teacher asked "Where is my hand now pointing?"

And the disciple answered, "It is pointing upward."

"That," said the teacher, "is the distinction between evil and good."

By this simple illustration, He indicated that evil is merely wrongly directed energy, and good rightly directed energy, and that the so-called evil man becomes good by reversing his conduct.

To understand the true nature of evil by living in the good is to cease to see other men as evil. Blessed is he who, turning from the evil in others, exerts himself in the purification of his own heart. He shall one day become of "too pure eyes to behold evil."

Knowing the nature of evil, what does it behove a man to do? It behoves him to live only in that which is good, therefore if a man condemn me, I will not condemn him in return, if he revile me I will give him kindness; if he slander me I will speak of his good qualities; if he hate me then he greatly needs and shall receive my love. With the impatient I will be patient, with the greedy I will be generous, and with the violent and quarrelsome, I will be mild and peaceable. Seeing no evil, whom should I hate, or whom regard as mine enemy?

He who sees men as evil imagines that behind those acts

which are called "wicked" there is a corporate and substantial evil prompting those particular sins, but he of stainless vision sees the deeds themselves as the evil, and knows that there is no evil power, no evil soul or man behind those deeds. The substance of the universe is good, there is no substance of evil. Good alone is permanent, there is no fixed or permanent evil

As brothers and sisters, born of the same parents and being of one household, love each other through all vicissitudes, see no evil in each other, but overlook all errors, and cling together in the strong bonds of affection—even so the good man sees humanity as one spiritual family, born of the same Father-Mother, being of the same essence and making for the same goal, and he regards all men and women as his brothers and sisters, makes no divisions and distinctions, sees none as evil, but is at peace with all Happy is he who attains to this blessed state

**As self is the root cause of all strife and suffering, so Love
is the root cause of all peace and bliss.**

THOSE who are at rest in the Kingdom do not look for happiness in any outward possession They see that all such possessions are mere transient effects that come when they are required, and, after their purpose is served, pass away. They never think of these things (money, clothing, food, etc) except as mere accessories and effects of the true Life. They are, therefore, freed from all anxiety and trouble, and resting in Love, they are the embodiment of Happiness Standing upon the unperishable Principles of Purity, Compassion, Wisdom, and Love, they are immortal, and know they are immortal, they are one with God, the Supreme Good, and know they are one with God. Seeing the realities of things, they can find no room anywhere for condemnation.

All men are essentially divine, though unaware of their divine nature

All so-called evil is seen to be rooted in ignorance.

LET it not be supposed that the children of the Kingdom live in ease and indolence (these two sins are the first that have to be eradicated when the search for the Kingdom is entered upon), they live in a peaceful activity; in fact, they only truly live, for the life of self, with its train of worries, griefs, and fears, is not REAL life. They perform all their duties with the most scrupulous diligence, apart from thoughts of self, and employ all their means, as well as powers and faculties, which are greatly intensified, in building up the Kingdom of Righteousness in the hearts of others, and in the world around them. This is their work, first by example, then by precept. They sorrow no more, but live in perpetual gladness, for, though they see the suffering in the world, they also see the final Bliss and the Eternal Refuge

When the soul is most tried, its need is greatest

The Message Of A Flower

As I look at the flowers before me, clad in such beauty and dainty refinement that to touch them seems almost a sacrilege or defilement, they seem to say: "O weary, striving, anxious son of toil, why are you so fearful and troubled? Look at us and observe our way of life. It is no effort for us to express Divine ideas of loveliness, and thus present ourselves before your admiring gaze. We do not strive and struggle, but we simply allow the Divine order to manifest itself through us. We do not express beauty through toil and stress, but we simply are, we trustfully allow ourselves to be

'O son of weariness, worry and strife, can you not learn of us and be at rest? We come from a country where there is no stress or care, where everything simply is, and where the Divine Idea is always perfectly expressed. All that we need for our fullest life is always provided for us by the Father of life. There is no lack, no scarcity, no problems. Can you not also learn to trust, even as we trust, and thus enjoy even as we enjoy, the bounty of the Father's hand?'"

Yes, the flowers come to tell us of the inexhaustible bounty of the Father's hand. Outwardly, things may appear very difficult and limited to us, but, on the inner side, God's side, there is no limitation or lack. On the human side there are problems but on God's side there are no problems. "I have been young," said the Devotee, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." God, Who is the author of all supply and abundance, does not withhold His bounty from any who put their trust in Him.

Our willing, our thinking, our striving, our struggling, and our human way of endeavouring to do things, which is quite different from God's way, all these separate us from God, so that we cannot express perfection and harmony as do the flowers, but instead, imperfection and disharmony. In other words, although the Life of God is harmonious and perfect, we do not express this harmonious perfection, but rather, disorder.

We create problems of which the flowers are ignorant. The flowers have no problems, simply because they allow themselves "to be," thus permitting the inherent beauty and purpose to become expressed in and through them. Because of this, all that they need for their perfect expression comes to them without effort or strain on their part. They do not have to be anxious for the future, they have only to permit the Divine Perfection to unfold.

FIRST IN THE UNSEEN, THEN IN THE SEEN

A Flower receives direct from the Father's hand all that it needs for its perfect unfoldment. The gentle rains feed it and wash it, and when the skies are clear it is refreshed by the dew. It lives a life of true opulence, in the early morning it is covered with diamonds, each drop of dew a true sphere, a miniature sun, a faithful representative of the Light which proceeds from God. God in the flower—God in the dewdrop. What are you doing, O sons of men, that you lie and sleep away the glories of the early morning, and see not the rich beauties of a loving and bountiful Father's hand?

The flower receives all that it needs. In the soil in which it grows are contained all the substances, other than light and air and water, that it needs. Many subtle chemicals are hidden in the soil, the Earth Mother providing her children with all the nourishment that they need. Then the gentle rain comes down from the kindly sky, and sinking through the earth, dissolves the needed nourishment and sets it free for the use of hungry roots.

Thus everything is provided out of which the flower can manufacture its own beauty. Its beauty does not fall upon it from the sky, it has to be evolved from within. The flower's success in expressing beauty does not come from without, but from within. Its life is one of constant activity. From the time the seed is put in the ground onwards the little plant is struggling and striving, but without strain or worry, ever seeking to express itself more perfectly. The substances which are set free from the soil by the rain, the dew and the light and the air, would all be useless if the plant did not make use of them. Perfection does not come without application, it can only be attained through persistence and perseverance.

The effort and application of a flower are, however, very different from the toil and joyless strivings of man. It is a joy to express the inherent Divine Perfection, and the greatest of games to grow and show forth beauty and loveliness. The effort is without strain, worry, or anxiety, it is just as joyful as the gambolling of a kitten in the sun. O weary-hearted man, can you not make your work also a joyous, light-hearted expression of the Divine?

Again, the beauty which we see expressed above the ground is the effect of something which has taken place underground. If it were not for the hidden root, and the work which the root does, there could be no blossom, no leaf, no beauty. The flower depends upon its root more than upon anything. Its delicate fibres are constantly spreading and searching for nourishment from its Earth Mother. Before it can manifest in the seen the plant must work in the unseen. The more vigorously it works underneath the ground, the greater will be the growth above the ground. The amount of beauty that a flower manifests, together with the vigour of its growth, are the measure of its work in the unseen. But for the work underneath the ground there could be no strength of stalk or leaf, no beautiful blossom to cheer and enrich the life of man. What is true of the plant is true of every son of man. The reason man is so weak and helpless, and his life so barren of beauty and true achievement, is because he works entirely in the seen, and ignores the greater life of the unseen. Man is constantly striving in the world of effect, and neglects the greater world of cause. With but few exceptions mankind lives entirely the objective life of the senses. By the materialistic nature of his thoughts he cuts himself off from his invisible Divine Spiritual Source. Therefore his life is poor and feeble, unproductive and ugly. Man prides himself on his intellect, yet he defiles nature wherever he goes. Instead of the fairy glen, filled with indescribable beauties and enchantments, the singing birds, the trees and flowers and grasses and sweet odours, man builds slums in which live human beings in rags and filth, unhappiness and misery, in ugliness and shame

Heaven is not a speculative thing beyond the tomb but a
real, ever present Heaven in the heart.

THE only salvation recognised and taught by Religion is salvation from sin, and the effects of sin, here and now, and this must be effected by utterly abandoning sin, which, having done, the Kingdom of God is realised in the heart as a state of perfect knowledge, perfect blessedness, perfect peace

"Except a man be born again, he cannot see the Kingdom of God" A man must become a new creature, and how can he become new except by utterly abandoning the old? That man's last state is worse than his first who imagines that, though still continuing to cling to his old temper, his old opinionativeness, his old vanity, his old selfishness, he is constituted a "new creature" in some mysterious and unexplainable way by the adoption of some particular theology or religious formula

Heaven is where Love rules, and where peace is never absent

My thoughts about the Omnipresent Goddess and Preceptor

“Lack of book knowledge is not ignorance: ignorance lies in the attachment to one’s own ego in the shape of physical relationship with father, mother and spouse and in the enjoyment of the incense of their love. An emperor of the whole world cannot turn discontentment into cheer: it is impossible for him to be rescued from the flames of misery. A wise man who is unconcerned with virtue or vice, is more capable than an emperor reigning over innumerable subjects.

A contented person, even though engrossed in dire poverty and malady and unable to procure two square meals could be happier than an emperor. To make distinction between virtue and vice is in itself a vice. Renunciation of both is the greatest virtue.

Outward tranquillity is not the real tranquillity. real tranquillity is the concentration of mind in God. Suppression of thieves and robbers is not control. restraint of senses is the real control. Sufferance of just and unjust troubles is fortitude. not their sufferance by force. To keep away from anxiety is not patience: real patience is in the control of senses. To give away wealth is not charity. true charity lies in avoiding malice and spite with living beings. Austerity of physical body by mere fasting is not penance. non-indulgence in senses is true penance. To attain victory over the enemies only is not valour. real valour lies in conquering the mind and the senses. Bitter truth is not the only truth. to see the true image of the Omnipresent God in living beings and to speak true but sweet and beneficial words is real truth. Bath etc. give only outward purity. to earn a living by honest means, truth and labour, without engrossing in ‘karmas’ is real purity. To forsake home and family and go away to forests is not renunciation: renunciation of desires is real detachment.

Worldly property is not wealth. true wealth is Dharma (religion). Display of religious rites with a selfish motive is not true oblation (Yajna). to see the omnipresence of God in living

beings and to propagate spiritual knowledge which gives eternal contentment is true Yajna Possession of an obedient wife and a devoted son merely is not gain real gain is in selfless devotion to the Guru (teacher) Learning does not involve pride in the scholastic study of Scriptures true learning should obliterate all distinction between soul and God by infusing humility

Modesty does not mean saving oneself from ignominy with a selfish motive true modesty lies in keeping away from sinful actions Beauty does not lie in a fair face embellished with ornaments true beauty lies in natural simplicity devoid of clever speech Want of wealth is not adversity in fact, discontentment and greed is real poverty "

In this book I have not made any mention of the happenings during the period 1947 to 1959 nor have I narrated in detail the events of my life from my birth till date nor my views As stated by me earlier, when such circumstances develop, as they surely would, then, if Mother so wishes and gives me the inspiration, I possibly may, with the kindness of Mother, be able to relate a detailed account of the sweet and bitter experiences of my life, at least for my own pastime, and present them to the readers.

The sun rises because it has to set, moonlight shines because it has to fade, birth and youth invite old age and death, still people celebrate their birthdays although their life is shortened by one year What can be more ridiculous than this?

The Lord of Time plays like a ball even with the Superlords of the universe, i.e. Brahma, Vishnu and Mahesh whose one day is equivalent to thousands of epochs of the mortal man whose span of life is just a hundred years Man, even when endowed with the vision of two eyes acts like a blind person His actions are done as if this ephemeral life is immortal and perpetual What could be worse ignorance than this? There are billions of stars which are thousand times bigger than the earth but each one of them is less than a particle of dust as compared to the whole universe In such a state, this planet of earth has $\frac{3}{4}$ of its portion covered with water while the remaining quarter is covered with forests, mountains, rivers and habitation A small portion of that earth comprises our Bharatvarsha and in its Capital, New Delhi, some who are the men-in-power and some masters

of industry, display the pride of their power What can be more strange than this? Barring some rare learned souls, almost everyone in this world is groping in the deep gloom They do not know that every thing must perish Those who know consider friend and foe alike and have no malice against anyone.

I have stated in this book a few incidents of the benefits that I have derived from "Ram Nam" For some time past, Mother Jagdamba has become my family deity in place of Lord Rama That Mother Jagdamba is not anything different That same Shri Ram whom saint Tulsidas Ji has called to be greater than hundreds of millions of Brahmas and Vishnus has become the centre of my worship in the form of Mother Jagdamba Those who are not aware of the substance of the religion make distinction in the worship of Brahma, Vishnu, Mahesh, Ganesh, *etc* It would be more useful for the devotees of any one of these deities to consider other gods as another form of their deity as by doing so they would achieve their desired aim When every living being is a part of the same God, there can be no distinction in belief nor between any particular individuals I have faith in that deity, which is the potential Force in Sleep, Hunger, Thirst, Awakening, Creation, Destruction, Rotation, Utterance, Modesty, Forgiveness, Patience, Mercy, Tranquillity and Control, which is present in all living beings It is the same force which is responsible for the creation, preservation and destruction of the universe The Force which is the concentration of all other forces is my goddess Jagdamba Force is the cause of slipping, motion and stoppage Force is the cause of actions God is also Omnipotent If he is not All Powerful He is not God Whenever it so happens, it is said that one has become devoid of energy (Shakti), nobody says that one has become devoid of Shiva or Vishnu the energy that is in them is their godliness The force of creation of universe is called Brahma, of preservation, is called Vishnu and that of destruction is called Rudra or Shiva And the assemblage of all these Forces, which is called Jagdamba, is my Guru—my own Mother When I lie in Her lap it is for Her to care for me and I do not have to be concerned about myself It is She who is called Brahma; Her name is God and it is She whom Tulsidas has called by the name of Rama and the devotees of Shiva have called her by the name of Shiva and I call that same treasure

trove of power, that same powerful Brahma, that same Brahma with Maya, as Jagdamba, who is the my deity It is the blessings of that goddess Jagdamba, who is the incarnation of Shiva and is my Guru, that I find myself fearless in all respects and deem myself happy in all circumstances

God is truth, knowledge and bliss So is the Atman (soul) Truth, knowledge and bliss are not the virtues of the Atman It is itself truth, knowledge and bliss The quality in fire is to consume but this analogy does not apply to the Atman

The universe comprises five things Nam, Rup, Asti, Bhati and Priye The first two are illusions and changeable, but the remaining three, i.e., truth, knowledge and bliss, are the Brahm, i.e., Atman Salvation and happiness or bliss are not something to be achieved We already possess them But blinded by the veil of ignorance, we mistakenly strive after them

It is like the person who searches for the necklace which he has been wearing around his neck He thinks he has found the necklace when some wise person tells him that the ornament is around his neck It is not that he has really found the necklace It was always there Only out of ignorance he went about in search of it Similarly, though the Atman and bliss are within us, we try to seek them outside The visible universe is a reflection of the Atman

The shell on the sea shore looks like silver from a distance The mirage in the waterless desert attracts the deer The rope looks a serpent in darkness When the light of knowledge shines we see the shell, the desert and the rope in true forms Similarly, when we look with the inner eye of wisdom, then we realise that the universe and God are just the expressions of the Atman

A piece of salt becomes one with the ocean when it is dropped into it Similarly, if we realise ourselves we would attain happiness which no one can take away

